

A JUST
DEFENCE and VINDICATION

OF

(57)

Gospel Ministers
AND
Gospel ordinances

AGAINST

The *QUAKERS* many false Accusations,
Slanders and Reproaches.

IN ANSWER to *John Hormwood* his LETTER,
and *E. B.* his Book, called, *A Just and lawful*
Trial of the Ministers and Teachers of this Age,
and several others.

Proving the *Ministers Calling and Maintenance* Just and Lawful,
and the Doctrine of *Perfection by Free Justification*, preached
by them, agreeable to the *Scriptures*. VVith the *Quakers*
Objections answered. And the *Quakers Perfection by hearkning*
to, and obeying a light within them, proved contrary to the
Scriptures. And their *Practices* in ten particulars proved
contrary to the *Commands and Examples of Christ and his*
Apostles.

By a *Lover of Gospel Ministers and Gospel Ordinances*.

Consider earnestly for the faith which was once delivered unto the Saints, Jude 3.
Now, as *James and Janibea Withstood Moses*, so do these also resist the truth; men of
corrupt minds, reprobate concerning the faith. But they shall proceed no further, for
their folly shall be manifested to all men, as theirs was, 2 Tim. 3: 8, 9.

Londan, Printed by W. G. for the Author, and are to be sold by Isaac Pridmore at the
Signe of the Golden Falcon neer the New Exchange. 1660.

The Epistle to the Reader.

Christian Reader,

I Know it will seem strange that I should spend so much time in writing An Answer to those people called Quakers; for I confess it seemeth strange to my self. For when I first entered upon this Work, I did not in the least intend to have written so much, nor that which was written should have come to publick view in Print. I shall therefore give the Grounds or Reasons, moving me both to write, and to publish what I had written.

Wherefore know, that the first Reason moving me to undertake this Worke, was because of that great Malice and Envie against the Ministers at that time. When the black Cloud appeared, the Quakers, Anabaptists, and other Sectaries, threatening the utter ruine of our Ministers; not onely by their reviling Reproaches, false Accusations, and the like, but by their labouring to get hands to Petition those then in Authoritie, to take away their maintenance settled by Law, and that because they were no lawfull Ministers; as is expressed in one of their Printed Papers, presented to those then in Authoritie: and by those many Pamphlets
printed



To the Reader.

printed against Tithes and our present Ministry;
Published by the Quakers and Anabaptists; and
when those failed, by getting the Army to joyn with
them to turn the Parliament men out, and setting
up themselves in their stead to rule all by their
giddy heads; threatening that now all the Priests
should be turned out as unprofitable burthens to the
Common-wealth: Notwithstanding all this, the Mi-
sters were for the most part silent, not willing to foul
their pens by writing against such a wild generation; but
in patience committed their cause unto God by prayer,
who hath in some measure answered them. For whose
sake, next my Lord and Master Jesus Christ, I did un-
dertake this Work, hoping they and all others will ex-
cept of my poor weak endeavours, and pass by my weak-
nesses wherein I have slipped, either in impertinences or
otherwise; nor regard the rudeness of my Stile, but look
on the scope and end of my poor Labours to maintain a
Gospel Ministry, and Gospel Ordinances; although de-
fended without Eloquence or humane Arts; in which I
hope I have pleased the Adversaries, though I despise
them in other things.

The second Reason was, because of those many Let-
ters and printed Books sent unto me by several Quak-
ers, some of themselves reporting they are unanswer-
able. And considering what Solomon the wise saith,
Answer a fool according to his folly, lest he be

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wise in his own conceit. And I perceive the not answering these men, is one ground of their self-confidence, and being wise in their own conceit. And although this Answer be plain, without humane Art or Eloquence, yet considering, that the persons with whom I have to deal are such as despise all such Learning, and mock at Universities, and Colledges. I suppose this Answer may best fit their spirits, coming from a private person, who hath not the help of outward Learning and Tongues no more then themselves, of w^{ch} they boast that they can write so many Books without thole humane helps, and that what the Priests (as they call them) write, that is only by their humane learning, which they think is ground sufficient for them not to regard what is written by them: But I hope they will have so much regard as to read what I have written, seeing we are on even terms in that particular.

The third Reason of writing and publishing this Answer, because of the great growth and increase of these Errors, by reason of the diligence of the Devils instruments, in writing and printing so many Books, to spread abroad their Errors; some of them have affirmed in my hearing, That there is a thousand of their erroneous Books printed every week, and most of them given away on purpose to delude ignorant people, and that there are above thirty thousand Quakers in England, and that within less then 3. yeers they shall
stop

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stop the mouths of all our Priests, as they call them, they having but one string left to their bow, and that Gods Sword was now drawn to cut that, and then they are gone; Wherefore considering the great diligence of these men and women for promoting of Errour, not only by writing and printing their erroneous Books, but by their diligence in running or going about from one place to another to spread their errors, not onely in England, but in Ireland, Scotland, Barbados, and new England, Holland, and other places. I was ashamed to see how cold and backward we are in opposing their errors; and defending the Truth of the Gospel Ministerie, and Gospel Ordinances, against the many assaults of the adversaries; and is it not a shame, That Sectaries should be more zealous in promoting the kingdom of the devil, then we are in promoting the Kingdome of Jesus Christ? and yet how many of us have solemnly ingaged our selves by Oath or Covenant to indeavour the extirpation of Superstition, Herisie, Schism, Prophaneness, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godliness, lest we partake in other mens sins and thereby be in danger to receive of their plagues? The consideration of which, hath been a chief motive to undertake this work, and to cast in my Mite, others having brought forth out of their Treasure.

The fourth Reason moving me to undertake this work,
and

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and publish the same, was, because many of my old friends & acquaintance are seduced from the Truth to these errors, of whom I may say as the Prophet David said, We took sweet counsel together, and went unto the publick assemblies together; and not onely friends and acquaintance, but some of near relation, for whom the bond of nature bindeth me to endeavour their recalling back, and the rather, because I believe in Charity, that they are honest hearted, and strict in their lives, and yet through ignorance, and the fair shewes and pretences of a strict holy life, are seduced and drawn away; but I hope, not so far gone, but that they may be reclaimed and brought back to the truth: To that end I desire them seriously to examine what I have written by the Scripture rule, and if they can shew me my error by that, and that their religion is more agreeable thereunto, I shall lay down all my weapons and joyn with them, for I strive not for victory, but for truth; but if they cannot, I hope they will remember from whence they are fallen, and repent and do their first works: but if any of them are so obstinate, that they will go on in their delusions, my soul shall mourn for them in secret, but I hope better things, at least of some.

The fifth reason why I writ and published this, was to strengthen such as are wavering through ignorance and weakness. For I observe, that when the Quakers come into a Parish to vent their errors, many ignorant

rant people are ready to hearken to their errors, and be taken with their pretended shews of zeal and holiness; and when they see none to oppose them, nor answer them, they are ready to think and say, it is, because they are unanswerable, which I have heard some say in the place where I live, the which did move me to enter into disputation with them several times, until they gave over their meetings there; and what I have written is the same that was spoken in reasoning with them more enlarged; and I hope the reading hereof may be a means to stablish and settle some that are wavering, and keep them from those baits and snares which are laid to draw and catch them by these seducers.

*The sixth reason was to clear my self from those lies and slanders raised by some Quakers, as that they laid me in the dirt, and that because I was not able to answer them, I was a great persecutor of them; the truth of which I refer to the impartial Reader to judge, and some of them have reported, that I am fallen from those Principles, that I formerly held and published in a Treatise of the grounds of Religion, called *The Christians Profession*, the truth of which, I refer to those that have read the same, & that shal read this: And although I know it is their usual manner to revile and slander all that oppose them in their wild opinions; yet I see too many are apt to believe what they say, because*

cause of their pretended shew of holiness, and some think them so perfect that they cannot erre: wherefore lest my silence should be taken for a confession of being guilty, I thought it necessary to publish this, to clear clear my innocencie: for if a man be bound by the law to pleasure the good name and credit of his neighbour, surely he is bound by the same law to preserve his own.

Lastly, the reasons moving me to publish this in print, was first, the desire and request of several friends to whom I was ingaged to grant their desires, in what might be for their and the publick good.

2. Because if I had onely sent a written Coppy to the Quakers, they would have kept it from the knowledge of such, whom they feared might be drawn away from them, & would have rais'd several false reports, & I could not have had so many of my friends who are Quakers, have had the sight thereof, because I could not have gotten so many written Coppies, because of the largeness thereof, so that it would have been like the Talient hid in the earth.

3. Because I conceive it may be more profitable by being in many hands then in a few; Although I know I shall thereby incur the revilings of some, and the mocks and scoffs of others, and the sensour and judging of many; all of which I am contented to pass through, so that my poor labour may be profitable to any.

And

And I know some will Object, That I spent more time then I needed, in regard I have written not onely against the Quakers, but the Anabaptists also, who write nothing to me.

I Answer, That they do so nearly joyn together in some things, as that I could not Answer the one without the other ; For the Quakers both in their Printed books, and in their Disputations, doe make the Baptism of Infants their great objection against our Ministers and Churches : also the Quakers and Anabaptists are both of opinion, in denying the lawfulness of singing Psalms, and some Anabaptists agree with the Quakers in hearkning to Revelations and impulses of the Spirit, and in hearkning to a light within them in things contrary to the light of Scripture ; and they agree in opposing our Ministers and Churches with great eagerness, although in many other things they disagree and oppose, and are contrary to one another: Like Sampsons Foxes, whose heads were all contrary one to the other, but they were tied together by the tails with a fire-brand to set the corn on fire ; Even so do those Quakers and Anabaptists seem contrary one to the other, and oppose each other, and yet they knit and unite together to set the Church on fire, by their fierce and fiery opposing our Churches and Ministers ; witness the severall books written and published by the Anabaptists against our Ministers and their maintenance,

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tenance; as John Can his book, called The first and second voice from the Temple, and several others; compared with Jona Dell his book, called A voice from the Temple, and several others; by which it appears that they agree in one in opposing our Ministers, because they knew if they could destroy the Ministry, it were an easie matter to perswade people to any Religion, as a man that hath lost his guide in a wilderness may easily lose his way. Also, who knoweth not that the Anabaptists were the first Original from whence the Quakers came? for most of the Quakers were first Anabaptists, as Mr. Baxter hath at large proved; wherefore considering how these agree in several opinions & practices, I have by the way, as I found occasion, written against their errors, not their persons.

Also some will Object against my writing against the Quakers, because they say they are a people that live very strict holy lives.

1. *I Answer*, That for their strict holy lives, I refer the Reader to those ten Particulars I have proved against them. 2. *I Answer*, That the holyness of a Christian life, doth not consist in Negatives only, but in Affirmatives, as well as Negatives; now that they doe live in the neglect and contempt of many Christian Duties commanded by Christ and his Apostles is plain, by what I have written. 3. *I Answer*, That the living a strict moral life

life only, doth not prove them, nor manifest them nor any other to be Christians; for many heathens have done as much, as Histories relate, and many Papists have walked with as much strictness in their lives as any Quakers; as Luther writeth of himself when he was a Monck, and of several others. Also the young man in the Gospel said, All these Commandements I have kept from my youth; and I believe many of the Pharisees were as strict and zealous in their way as they; and the Apostle Paul testifieth of himself, while he was a Pharisee, that touching the righteousness which is in the Law blameless. But all, that his and their righteousness did not make them, nor manifest them to be Christians, because they did do those works not from an inward principle of life, but for life, to be justified and saved thereby, as the Papists and Quakers do. Now, what the Devil spake in this sense is most true, Skin for skin, yea, all that a man hath will he give for his life; and what would not a man do & suffer for the saving his soul, and gaining heaven? But all that a man can do and suffer will not make him a Christian, nor manifest him to be such, if he beleive not the Gospel, nor profess the same; For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, saith the Apostle, Rom. 10. 9, 10. for with the heart man believeth unto righteousness,

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and with the mouth confession is made unto salvation ; and therefore Luther saith, that Doctrine is heaven, and practice is below here among men, and therefore I am of the opinion or judgement of those that understand Christ his words, You shall know them by their faces, to be meant their doctrines, as well as their lives, because generally false Prophets, and false teachers are such as walk very strict in their lives ; yea, the devil is more cunning then to send men of profane lives to vent and spread errors, for he knoweth people will not be easily deluded by such ; and therefore, he sendeth such as cover over their errors with the sheeps clothing of a pretended strict holy life, then any others, as the false teachers did among the Galatians, and the ring-leaders of all sects and errors ever since have done ; wherefore I return their own Argument upon their own heads which they often bring against our Ministers, that they are the false Prophets, Christ spake of. I say, their teachers are the false Prophets, because I know them by their fruits, their errors which they bould, and teach, as well as their practise. Judas was a true Apostle, called by Christ, and yet a covetous wretch, and a devil ; but that did not prove him a false Apostle, he being called by Christ, and teaching the Doctrine of Christ, Also Christ saith, the Scribes and Pharisees sit in Moses seat ; Wherefore what they command you that observe and do, for they say and do not ; so
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that by Christs commanding to hear them, it doth appear that the Pharisees not walking according to what they taught, was no ground to prove them false teachers, nor to refuse to hear them, they being called to teach, and teaching the truth. It is one of the cunning wiles of Satan to perswade people, as the Quakers do, not to hear any Minister that walketh not perfectly in his life, and that they are no true Teachers that have any failings in their lives, though lawfully called, and teach the truth : and one of the other hand, to perswade people that those are the onely true teachers that walk with an outward shew of holynesse, though never called to teach, & teach false erroneous doctrines, contrary to the grounds of Religion; and this the Apostle Paul proveth, saying, false Apostles, deceitful workers, transforming themselves into the Apostles of Christ ; and no marvel, for Satan himself is translated into an Angel of light ; wherefore the Apostle warneth the Galatians, though we, or an Angel from Heaven preach any other Gospel unto you then that which we have preached, let him be accursed ; the false Apostles and false teachers pretended to be the only holy men, for they taught, That faith alone was not sufficient to justifie, but that they must joyn their good works ; and that the Apostle Pauls Doctrine, tended to carnal liberty, and taught people to live in sin, as the Quakers say of our Mini-

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ministers, and their Doctrine. But the Apostle charged the Galatians and the Corinthians, not to hear them for all their pretended holyness, seeming like Angels, because they preach another Gospel of their own, as the Quakers do, for they teach the same Doctrines those the false Apostles taught, namely, that we are not justified and saved by believing what Christ did and suffered for us, but by hearkning to, and obeying not Gods Commandements, but a light within us; and some of them do deny Christs Body to be risen from the grave, and to be in Heaven; and are not these sufficient grounds to write against such people, that hold, teach and maintain such erroneous doctrines, I mean not their persons, but their errors? What esteem soever many have of them for their outward pretended holyness; I say outward, for did people see their hearts they would see them foul; the Lord said unto the Prophet Ezekiel, Sonne of man, these men have set up their Idols in their heart; he did not say, they did worship Idols with their bodies; and do not the Quakers set up idols in their hearts, when they set up their inward works in the room and place of Christ? What do they else when they say and teach, that they are not justified and saved by what Christ did, and suffered, but by what they do in obeying a light within them? and is not this to make an idol of their own works; which is worse then the Papists Images made

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of wood and stone? and is not their maintaining that they can perfectly keep the law, by living without sin, a making of themselves equal with Christ, for it is his Prerogative only to have no sin, that Satan found no sin in him? and to say, which of you can accuse me of sin? and do not they thereby Idolize themselves, and will people still be so mad to Idolize them, by saying, they have no sin, and that they never sin? Wherefore I hope I have answered that Objection. There is one objection more which I have heard against others writing against them, and I must look for the same; Wherefore I shall endeavour to answer that, and so conclude.

The 2. Objection, That it is lost labor to write against them, because they are a people so wedded to their own opinions, and so self-conceited of their own knowledge, that they will not be convinced, let any man say or write what he will against them.

Answer I confess it was an Objection that did stick much with me before I began to write, and did keep me back for some time from writing; but I did satisfy myself before I began, and shall endeavour to satisfy the Reader. Wherefore I say first, That I have heard and known some that have been convinced and called out from among them, and that by being reasoned with and reading some books written against their errors; and who knoweth whether God hath not a purpose to call others out from amongst them, and who knows what God may do by small weak means? and if the Lord
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please to convince one soul, I shall think my labour abundantly satisfied.

Secondly, I say, that there is some hopes of stablishing some that are wavering, and that I have had experience of in some, that have been ready to close with them, that by reading and conference have been settled again in the Truth.

Thirdly, I say, That supposing neither of these prove, yet I shall not think my labour lost, because in Answering them, I have written severall Fundamentall Truths; in writing, which I found much benefit to my self, and it may be that some may receive some benefit in reading, which shall be my Prayer to God, and then I know my labour is not lost in writing, being written at such leisure times, as I could best spare from other Employments. And I hope, that some may find some spare time which they may spend in reading, as I did in writing; Desiring all that read, may lay aside all prejudicate Opinions, and accept of the good will of him, whose desire and Prayer is, that the Gospel of Jesus Christ, his Ministers and Ordinances may be defended and maintained, and all Errour, Heresie, Superstition, and Idolatry, suppressed and destroyed.

J. G.

To John Howard one of the Quakers,
Teachers, and all such as plead for,
and maintain their erroneous opinions
and practices.



Having received thy Paper, which thou didst
read, or cause to be read, at your meeting
in *William Bond's* house at *Cheeswick*; and
finding in the same, many false railing ac-
cusations against all the Ministers of the
Gospel, calling them *Parish-hirelings*, *Decei-
vers*, and *false Prophets*, deceivers for money, such as
stand up in the strength of the *Dragon* against the *Lamb*,
and in the way of *Balam*; Ministers of *Antichrist*, such
who keep people in their sin, by teaching that none can be
perfect and free from sin so long as they live in this world.
And for my self, to whom you direct your black Paper,
you do write many false slanders and revileings, saying that
I came into your meeting in a raging envious manner, ut-
tering forth my malice and poyson against the truth, bark-
ing like a Dog; vomiting up my poysonous stuffe, and
venomous stuffe, with many other the like. But I may
not expect to fare better than my Master: for all that
have read your Papers, or heard your words, know that

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you

you make it your chiefest studies to utter forth railing, cursing, revilings against all persons that are not of your opinions: But for all such as are of your opinions, you call them in your Letter, the Servants and Children of the Lord God, the innocent Lambs of Christ, the holy seed, the called, the chosen of the Lord, the witnesses, the Saints, the Children of the Light, the perfect ones; these are your words, and many more; and that the truth of this heavy charge against the *Parish-teachers* as you call them, and my self may appear, and the innocencie of your self and other Quakers may appear unto all that have the Spirit of discerning, I shall by the help and assistance of Almighty God vindicate both the Ministers, and my Self, from your false accusations: And that I may keep some Order and Method, which you despise, I shall first shew the occasion and manner of my coming into your Meeting, and shall appeal to all that heard and saw me whether I writ not the truth: I hearing thee prate into the next house, and into the street, that the grace of God did condemn man, I came into the Room, being much troubled at thy many false non-sensical speeches, telling thee that thou didst talk of the Gospel and the grace of God, but thou didst not know what the Gospel was, nor the grace of God; where I did prove that men are saved by the grace of God, and that the Gospel is glad tidings bringing peace, and that the Law was called the Ministry of condemnation, and not the Gospel, which thou couldst not gain-say; when and where in a peaceable manner I demanded of thee by what Authority thou didst come there to teach; thou saidst that God did send thee, and that thou wast not sent by men, as the Parish Preists were: I replied, that all Ministers that were lawfully called to

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Preach now, are not only called inwardly by the Lord, but by the Church; our Office-bearers of the Church; which I then proved by plain Scriptures, which I've here writ, the better to help your memory, and the rather because it is one of your Objections, that our Ministers (as you call them) are not lawfully called, as the Ministers and Elders in the Primitive time were: And, that you may the better perswade and delude people that they are no lawful Ministers of *Christ*, but of *Antichrist*, you do write many reasons to prove them (as you think) to be the Minsters of *Antichrist*; all which reasons I shall set down in order, and then give you the Answer to every particular. Your first Ground you alledge is, *that they are not called by the holy Spirit, and made overseers by the holy Ghost, but by Men.* Your second Ground is, *because they go to Oxford or Cambridge, to learn Natural Arts and Languages, Hebrew, Greek, and Latine, Logick and Philosophy.* Your third Ground, *because they study for what they say, and get their lessons as a Scholar.* Your fourth Ground, *because they study old Authors, the writings of those called the Antient Fathers, Popish Writers (as you call them.)* Your fifth Ground is, *because they take money for Preaching by the year, or Tithes, or Glebelands, or Augmentations.* Your sixth Ground is, *because they keep people in their sins, teaching none can be perfect nor free from sin so long as they live upon the Earth.* Your seventh Ground is, *because of those fruits which do spring up among Teachers and People, as pride, and many other sins you name.* These are all your Grounds which I have gathered out of your confused Paper, where the same things are often repeated, as your manner is both in writing and speaking; and now I shall answer your grounds in order, which answer in writing, is the

same in fact, which I have formerly spoken to your self and others of your company, at your Meetings at *Vill. Bond's* house, and other places, as many other persons which were then and there present can witness; and I am the rather moved to take this labour of writing, that other sober-minded people may judge, whether those things spoken were poysonous, venomous stuffe, barking like a Dog, as you write in your Paper, and others of your company have spoken.

Your first ground is, because the Parish Hierling-Teachers, as you call them, are called and made Ministers by men, and not by the Spirit and holy Ghost.

I. *Ans.*

For Answer to which, I shall first lay down this proposition, that all Ministers, since the Apostles days, are not called immediately by an extraordinary call, as the Prophets and Apostles were, but mediately in an ordinary way of calling. Which calling is not the calling of men, but the calling of the Holy Ghost; because that calling which the Holy Ghost hath revealed in the Scripture, and that I shall prove by Scripture; for after that he was as-

A&S 1. 20, 21.
22.

cended into heaven, *Judas* being slain from his Apostleship, and another to be chosen in his room, the Apostles being met together, concluded from what was written in the Scripture, that another should take his charge, wherefore they presented two out of the number of those who was conversant among them, from the Baptism of *John*; and they prayed, and gave forth their Lots, and the Lot fell on *Matthias*, and he was numbred with the eleven Apostles. No man pretended that he had the Spirit; and therefore that was a sufficient call; neither did God call any by revelation, or a Voyce from Heaven, to that place of an Apostle in his room. Also, after the Apostles had

A&S 1. 23, 24.
25.

had gathered Churches, they ordained Elders by election in every Church; and the Apostle *Paul* saith; that he left *Titus* in *Creet*, that he should ordain Elders in every City; and the Apostle, writing to *Timothy*, saith, *Despise not the gift that is in thee, which was given thee by Prophecy, with the laying on of the hands of the Presbytery or Eldership.* And *Paul* directed him whom to make Bishops or Elders. And also the Apostle doth not only direct him, but also charge him, among other things, that he should lay hands suddenly on no man. One of your Speakers or Praters, at one of your meetings at *William Bond's* house, hearing some in the Street threaten to pull them out of the house, cryed out lay hands suddenly on no man, as if the Apostle had meant of striking men suddenly: But the Apostle saith that a Bishop or Elder must be no striker. By which you may see how you are mistaken in the meaning of Scripture, who pretend to have the infallible Spirit, by which the Scripture was written, as I have heard some of your company say. And *Jona Dell*, in his Book called *The Voyce from the Temple*, writeth. But your Spirit of error in misapplying Scripture is plainly discerned by all that have the Spirit of discerning; and now I pray mind these things, to use your own phrase, and consider of these Texts of Scripture here written, and let the Light of the Scripture enlighten your dark minds, to see that those who have an external call, as well as an internal call, are the lawful Ministers of the Gospel, and such are our Ministers. Can you believe that God hath appointed order and government in a Common-wealth, and in a Family, and hath appointed none, in his Church? Now is it a sufficient warrant, for a man to execute the Office of a Justice of the Peace, a Constable, or any other office

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Act. 14. 23.
Titus 1. 5.
1 Tim. 4. 14.

1 Tim. 3.

1 Tim. 4. 23.

- in the Common-wealth, because he hath sufficient gifts and inward qualifications, without an outward call, by those who are in authority, either by Commission or otherwise; and it is lawful for any man to execute the the Office of a publick Minister, without a lawful call from those who are in publick Authority. But I know your opinions are against all order or offices in the Church, and so much you write in your paper, making it to be a great fault that our Teachers bear rule: Now, that I may show you your error, mind these Scriptures, that prove Ministers; to be Officers, and such officers as are to rule in the Church. The Apostle *Paul* writing to *Timothy* saith, If a man desire the Office of a Bishop or Elder, he desireth a good work; and shewing how he ought to be qualified, saith, he must be one that ruleth well his own house, else how shall he take care of the Church. And the Apostle writing to the *Corinthians* saith, That God hath set some in the Church, first Apostles, Secondly Prophets, Thirdly Teachers, helps to Government. Also, the Apostle writing to the *Romans*, saith, All Members have not the same Office. Wherefore he that is a Minister, let him wait on Ministering; or he that Teacheth on Teaching, he that ruleth with diligence; Also the Apostle writing to the *Hebrews*, saith, Remember them that have the rule over you, and who are they? the Apostle saith, such who have spoken unto you the Word of God; and in the same Chapter, Obey them that have the rule over you, and submit your selves, for they watch for your souls. But though you are like *Korah* and his company, who were many, Two hundred and fifty Princes of the Assembly, famous in the Congregation, men of renown; who gathered themselves together against *Moses* and *Aaron*, and said (as you Quakers do to other Ministers and
- 1 Tim. 1. 4.
- 1 Cor. 12. 28.
- Rom. 12. 7, 8.
- Heb. 13. 7. & 13. 17.
- Num. 16. 1, 2, 3.

and Magistrates) you take too much upon you, seeing all the *Numb 16,*
Congregation are holy, and the Lord is among them. So you
 say, Have not we the same Spirit the Apostles had? Are
 not we all holy? wherefore do you Priests take so much
 upon you? But what became of those men? God caused
 the Earth to open and swallow them up; and take heed
 lest God show some special Judgement upon you, by de-
 livering you up to blindness of mind, and hardness of
 heart. *Korah* and his company, had the same pretences
 that you have; but know, it is not the inward gifts and qua-
 lifications only, that makes a publick Teacher, as I have
 proved, but the lawful ordaining a man to that office;
 and a man that is so called, although he want the power
 of that which he teacheth, as the Sons of *Ely* were law-
 full Priests, because lawfully called, though, they were
 wicked men; and the Pharises and Scribes, *Christ* saith, *Matth. 23. 23.*
fit in Moses Seat all; therefore whatsoever they bid you
 observe, that observe and do, but do not ye after their
 Works, for they say and do not: Now, by their sitting in
Moses Seat, was, that it was their office or calling to
 teach the Law, and therefore *Christ* spake both to the
 Multitude and to his Disciples to hear them; and *Judas* *Acts 1. 17.*
 was a true Apostle, and one that preached as the rest of
 the Apostles, for it is said, he had part in this Ministry: But
 all those who are authorized for that work, ought to be
 careful that they ordain none but such who are inwardly
 fitted and called, and to that end the Apostle chargeth
Timothy, that he lay hands suddenly on no man; but to try *1 Tim. 5. 22.*
 and examine both himself and others, of his fitness and
 ability, lest he be partaker of other mens sins. Consider
 what I have here written in answer to your first Ground.
 And now I shall answer your second Ground, which is,
 because

because they go to *Oxford* or *Cambridge*, and learn Latine, Hebrew or Greek. To which I answer, I know many Ministers that never went to these places to learn these languages, and yet think they are not the abler Ministers, but lesse able; and yet I doe not deny but they are lawfull Ministers, being lawfully called. But I wonder that you make these things to be a ground of their unfitnesse, which is rather a ground of their fitnesse; for do you not read of the schools of the Prophets, and *Paul* doth thank God that he spake with tongues more than they all; which he would not have done, if it had been a sin so to do; and *Paul* was brought up at the feet of *Gamaliel*, a learned man in all tongues: and if there had been no Scholars that had learned the Hebrew and Greek tongues, I wonder how we in *England* should have understood the Scriptures, seeing the Old Testament was written in Hebrew, and the other in Greek; and they are not so perfectly translated, but that there is need of the Hebrew and Greek tongues to explaine some texts of Scripture: And for the Latine tongue, how many learned godly men have written severall excellent books in the Latine tongue usefull in the Church, which we had neither known nor understood, if they had not been translated out of the Latine tongue into English: And besides, the Latine tongue is a help to Reading and Writing in the English tongue; and by this we may see what friends Quakers are to Religion, that would have no helps, either for understanding or reading: But the Apostle saith, that a Bishop must not be a novice; and the Apostle *Peter* saith that there are some things in *Paul* his Epistles hard to be understood, which they that are unlearned and unstable wrest as they do also the other Scriptures unto their own destruction; and are not you Quakers

1 Cor. 14. 18.

A.C. 22. 3.

1 Tim. 3. 6.

1 Pet. 3. 15.
16.

kers such unlearned unstable persons, who plead against Learning? And that you are unstable, doth appear, because, for the most part, you have been of severall opinions in Religion, running from one opinion to another, and now grow obstinate for the most part in your opinions. But I know your objection, that *Peter* and the rest Apostles were not brought up at Schools, nor had no humane Learning: To which I answer, that as they had an extraordinary Call, so God did in an extraordinary manner endow them with the gift of Tongues, as you may read in the Acts of the Apostles, where it is said, *They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* Acts 2. 3, 4. Now when I see or hear you Quakers have the gift of Tongues, to speak all manner of Languages without being taught, in a miraculous extraordinary manner, as the Apostles had, then shall I believe you have such an extraordinary Call as the Apostles had, and till then I shall believe you are a company of deluded, bewitched people. To say no more to this particular, but beware the *Geese* when the *Fox* preacherh, who hath more Subtilty then Learning or Solidity. Fox the Quaker. And now I shall answer your third ground against our Ministers, [Because they study for what they teach] To which I answer, that the Apostle *Paul* writing to *Timothy* saith, *Give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee, which was given by prophesie, meditate upon these things, give thy selfe wholly to them, that thy profiting may appear to all. Take heed unto thy self, and unto thy doctrine, continue in them;* and is not Meditation study? if you say it is not, then read what the Apostle saith in the second Epistle to *Timothy*: *Study to shew thy self approved unto God a workman, that needeth not to be ashamed, rightly*

1 Tim. 4. 13,
14, 15, 16.

2 Tim. 2. 15.

dividing the word of truth. You Quakers are wiser than the Apostle, you say your teachers need not study, and *Timothy* was, I believe, more able to preach without study, than any of your Quakers, who take upon them to Teach without study, and therefore I marvel not that your Teachers, Men and Women, speak so much nonsense, and use so many vain repetitions of the same things: But for dividing the Word or Doctrine, which the Apostle exhorteth *Timothy* to use, I never heard among any of the Quakers so oft as I heard them speak; also the Apostle exhorteth him that is a Minister to wait on Ministering, or he that Teacheth on Teaching; the Apostle would that they should make it their business or whole work, Give thy self wholly to them, saith Paul to Timothy. I know your objection is, that the Apostles preached without study, and Paul did work, and we Quakers have the same spirit that the Apostles had. To which I answer, That as the Apostles had an extraordinary Call, so they were indowed with extraordinary gifts above any man of an ordinary Calling; and although all Ministers have the same Spirit the Apostles had, yet have they not the same measure of the Spirit, for as the Apostle saith, there are diversities of Gifts, but the same Spirit, to one is given by the Spirit the word of Wisdom, to another the word of Knowledge, to another the working of Miracles, to another Prophecie, but all these worketh that one and the self same Spirit, dividing to every man severally as he will: Now, if you Quakers have the same measure of the Spirit as the Apostles had, why do you not work miracles as the Apostles did? when I see that, then shall I believe you can Preach without study, and till then, I shall believe you Prate, and not Preach. And now I come to answer your fourth ground, which is, that our Ministers

Rom. 12. 7, 8.

1 Cor. 12. 4, 5, 6, 7, 8.

sters study old Authors, the writings of the antient Fathers, and Popish Writers : For answer to which, I do marvel how you Quakers know those antient Fathers to be Popish Authors, seeing most of their writings are in Latine, and you count it a sin for a Minister to learn Latine ; and surely if you Quakers had formerly learned the Latine tongue, yet now you dare not read Latine books ; wherefore you have no ground to say they are Popish Authors from your own knowledge, but from hear-say of others, and so you are a false witnesse-bearer : But it is no new thing for you to count all men Popish, that are not of your wild opinions ; but if you had not plowed with the Papists heifer, you had never known nor learned so many of their errors, as I shall prove hereafter you have : but I do believe it is lawfull for a Minister to read Popish Authors, and to study what they read, else how shall they know what they hold, and how to confute their errors, unlesse they do as you do, take all by hear-say : But the the Apostle saith, *Try all things, and keep that which is good,* 1 Thes. 5 21. and the Apostle writing to *Titus*, that he should oppose those that say against the truth, for saith he, *There are* Tit. 1. 9, 10, 11. *many disobedient and vain talkers, and deceivers of mindes, chiefly they of Circumcision, whose mouths must be stopped, which subvert whole houses, teaching things which they ought not. And that their mouths might be stopped, the Apostle alledgeh what one of their own Prophets said, The Cretians are alwayes lyers, evil beasts, slow bellies ; This witnesse is true, wherefore rebuke them sharply, that they may be found in the faith :* Now, if the Apostle did quote a Heathen Author to confute error, surely it is no sin for a Minister now to quote Authors to confute error. Also the Apostle writing to *Timothy* of false teachers, saith, *Of this* Tit. 1. 12, 13. *sort*

sort are they which creep into houses, and lead captive silly Women laden with sins. Now, saith the Apostle, as *Fannes* and *Iambres* withstood *Moses* so do these also, resist the truth, men of corrupt mindes or judgements, and reprobates concerning the faith.

Now I would know of you where you read in the Scripture of *Fannes* and *Iambres* withstanding *Moses*: wherefore it is supposed that *Paul* did read it in some ancient writing, and did alledge it for conviction of those false teachers. But I know you cannot indure Antiquity, because you know you have taken up a new Religion, which none of the ancient Fathers knew; nay, I believe you cannot produce any modern Writer, that ever writ in the maintaining of your new wilde opinions; and is it to be supposed or imagined that the truth of the Gospel hath been hid a thousand six hundred years, and that Christ had no Church upon earth till you Quakers sprung up, which hath been but of late years: if so, then Christ ceased to be a Head, or else he was a head without a Body, which is folly and madnesse for any man to imagine.

But I shall shew you hereafter of what antiquity many of your opinions are, and so passe from your fourth ground, and come to your fifth ground, [that The Ministers are no lawfull Ministers, because they take money for Preaching, or Tithes, or Glebe lands, or Augmentations:] But say the Apostles preached freely, to all which I shall give you answer: And first, I shall lay down this for a ground from the Apostles words, that God hath ordained, that they which preach the Gospel should live of the Gospel; and this Christ and his Apostles taught contrary to you Quakers opinions; for Christ when he gave his Apostles their charge, to go abroad to preach the Gospel, commanded

manded them to take or provide neither silver nor gold in their purses, nor scrip for their journey, nor coats, nor staves, for the workman is worthy of his meat; so that Christ did promise to the Disciples a sufficient maintenance for meat, drink, and apparel at that time, when there were very few that durst profess the Gospel. Math. 10, 10.

After Christs Ascension, when the Gospel was more spread abroad, the people sold their Land and Houses, and brought the money and laid it at the Apostles feet: and Ananias and Sapphira having sold their possession, and kept back part, were strook dead; and do you think the Apostles were not maintained out of that common stock? after that the Apostles had gathered Churches, he complained of the Church of *Corinths* backwardness in allowing him maintenance; saying, *Have not we power to eat and to drink, and to lead about a sister, a wife? who goeth a warfare at his own charge? who planteth a vineyard, and eateth not of the fruit?* for it is written, *Thou shalt not muzzle the mouth of the Oxe that treadeth out the corn:* doth God take care for Oxen? or, saith he, *Is it not for our sakes altogether, that he that ploweth should plow in hope? if we sow unto you spiritual things, is it a great thing if we shall reap your carnal things? do we not know, that they which minister about holy things, live of the things? even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.* And the Apostle saith, *That he robbed other Churches, taking wages to doe the Corinthians service:* That is, to speak plainly, the Apostle did take maintenance from other Churches, when he preached to the *Corinthians*; and so many Ministers at this time take maintenance from other Churches, because the Parish or people unto whom they preach, are not able or not willing to allow them sufficient maintenance, which A. 4. 37.
A. 5. 1, 2, 3.
1 Cor. 9. 4, 5, 7, 8, 9, 10, 11.
1 Cor. 9. 13, 14.
2 Cor. 11. 8.

I know of a truth. Also many Ministers have the greatest part of their maintenance from a few honest godly persons, when many of far greater abilities, and that of right ought to pay far greater share, pay far lesse; and many in a Parish, to my knowledge, neither give nor pay any thing towards the Ministers maintenance, and many but four pence a year for their whole families; in which sense, many of our Ministers may say, they rob other Churches, or Christians, to do other service; and yet you Quakers cry out, that all our Ministers are Hirelings, and false Prophets, because they take wages or yearly stipends; and may you not as well say so of the Apostle, seeing he saith of himself, *that he did take wages?* also the Apostle writing to the *Galatians*, saith, *Let him that is taught in the word, communicate unto him that teacheth in all good things;* but few that are taught do so communicate unto their teacher, as *Luther* complaineth in his Sermon upon the same verse in his time, *for Satan*, saith he, *can abide nothing lesse then the light of the Gospel*, therefore he goeth about with all main and might to quench it; and this he attempteth two manner of waies: First, by lying Spirits, such as you are, and then by Poverty, and that he endeavours by withdrawing the Livings of the Ministers, that they being oppressed with Poverty and Necessity, their persons and ministry should be brought into contempt, or forced to forsake the ministry to work for their livings, and so the people being destitute of the ministry of the Gospel, should become in time as savage and wilde beasts; where he complaineth of many Magistrates, Noblemen and Gentlemen, who take away the Church goods, whereby the Ministers should live, and turn them to other uses.

And

Gal. 6. 6.

Luther on Gal.
- 6. ver. 6. fol.
246.

And I could wish that we in *England* had no cause to take up the like complaint: I hope I have not offended you in quoting what *Luther* writeth, seeing he was one of the greatest enemies the Papists ever had, and therefore I hope no Popish Father: But to proceed, mind what the Apostle writeth to *Timothy*; *Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.* Now that the Apostle doth mean by one of the honours the honour of maintenance, is plain by the words following, for the Scripture saith, *Thou shalt not muzzle the Oxe that treadeth out the corn, and the labourer is worthy of his reward*; and the Apostle in the same Epistle saith, *That a Bishop or Elder must be given to hospitality.* Now, if a Minister must live upon the Charity of others himseif, how shall he have wherewith to releive others? and by *given to hospitality*, can be no other thing meant. Also the Apostle saith, *If any man provide not for his own family, he hath denied the faith, and is worse then an Infidel*; and if all men, then surely Ministers ought to provide for their Wives and Children, unlesse you would have them worse than Infidels; and you say they are Infidels because they do provide for their Wives and Children, for you say they ought to preach for nothing, and most of them have nothing else to maintain themselves, Wives and Children, but what they have by their ministry, and must not Ministers Wives be maintained, and Children brought up and educated as well as other mens Wives and Children? must their Wives and Children be left destitute of all means and maintenance, and rely only upon the charity of others? if they should, I believe you Quakers would rather see them starve than relieve them.

But you will say, if that Ministers must have maintenance

nance yet not by Tithes as our Ministers' are.

To which I answer, that none of you Quakers have answered those books that have been written to prove the lawfulness of Ministers maintenance by Tithes, nor are able to answer them. But having proved by Scripture that Ministers ought to have a sufficient maintenance, I marvel why not in that way which God first appointed: are you wiser then he? there was Tithes paid long before any ceremonies were appointed, as you may read Gen. 14. 20. and God complaineth that *the Jews robbed him*: but ye say, Wherein have we robbed thee? In Tithes and Offerings?

Mal 3. 8, 9, 10.

Now I would have you prove where the Lord doth forbid paying of Tithes in the Scripture? if you say that Tithes were to continue but till Christ came, I say that is more then you can prove, for Christ reproving the Pharisees, saith, *Ye pay tithe of Mint, and Anise, and Cummin, and have omitted the weightier matters of the Law, Judgement, Mercy, and Faith; these ought ye to have done, and not to leave the other undone.* Now, if Christ had said, these ye ought to have done, and to leave the other undone, then I should be of your minde; but seeing Christ saith the contrary, I am bound to believe him before you Quakers, or any other whoever he be, and shall not spend any more time about proving Tithes of Divine Right, but shall prove the lawfulness and equitableness of paying Tithes to Ministers by humane right, and that I shall do from an Author, who hath written *An Item against Sacriledge*, whose name is not to his book, but I shall make bold to quote his words, because they are so pertinent to the point in controversie, and being a subject about Lawfulness of Tithes, I believe few Quakers have ever read it, but I hope

Matth. 23. 23.

hope, though you count it a sin to quote antient Fathers, yet you will not count it a sin to quote antient Statutes.

The Author aforefaid doth alledge, that *Ethelwulf* Son of King *Egbert*, who had brought the Saxon Heptarchy into a Monarchy, had all the Lands in *England* for his Demefne, as is acknowledged by Sir *Edw. Cook* in his Commentaries upon *Littletons* Tenures, and conferred the Tithes of all his Lands and Goods by his Charter Royal upon the Church, and adding in the end, *That who fo should increase that gift, God would please to prosper and increase his dayes, and if any should presume to diminish the same, that he should be called to an account for it at Gods judgement seat*: and this he did not only as Lord Paramount, but as proprietor of the whole Land, the Lords and great men of that time, having no Property or Estates of permanency, but as accomptants to the King, whose the whole Land was, and yet they also gave their free consents, which the King required, that thereby they might be barred from pleading any Tenant-right, as also to oblige them to stand in maintenance of Tithes against all pretenders.

See Sir Henry
Spelman Cancil.
anno 855.

Because the people can have no right or propriety in them, for they never bought or paid for them, neither could they come by inheritance, for that which was not their Fathers could not descend to them. Now consider whether it be agreeable to Piety, Prudence, Justice and Equity, to alienate Tithes from the Ministry, which have been so freely given by our Christian Kings, out of zeal to advance Gods glory, confirmed by many Acts of Parliament, of times renewed and reiterated, as by *Magna Charta* thirty times confirmed, and many other Statutes since.

Now consider whether the ministry in *England* hath not as good a propriety in Tithes, as Noblemen, Gentle-

men and Free-holders have in their Lands ; Seeing Tithes were so freely given, and confirmed by so many Acts of Parliament, who are the Representative of the whole Nation, and those Parliaments have taken several Oaths and Protestations to defend and maintain the same ; and is it not a great sin for any man to endeavour to bring the guilt of so many Oaths and Protestations upon the land ?

As for Augmentations and Glebe-land, which you also complain of ; I answer, that, what is freer than gift ? is it a sin for a Minister to take that which was and is voluntarily given towards the Ministers maintenance ? do not your Teachers take what is given them ? have they not maintenance ? can they live without meat, drink, lodging and cloaths, while they wander up and down from place to place ? Now, what have our Ministers more than maintenance for themselves and families, and those who give the Ministers, do it according to the light within them.

1 *Object.*

I shall Answer your objections against Ministers taking maintenance, which is, that the Lord complaineth against such Priests and Prophets that did teach for money, and look for gain from their quarters, that fed themselves and not the flock.

Ans.

Mal. 3.

Ezek. 34. 3.

To which I answer, that the Lord complaineth against such as only teach for Hire and not for Conscience, nor love of Souls, else why did the Lord complain against such as with-held the Tithes ; saying, *You have robbed me, but ye say wherein have we robbed thee ? In Tithes and Offerings.* Also, the Lord doth not simply complain against the Shepherds, because they eat the fat, and were clothed with the wool, but because they did so only, and did not feed the flock, and minde that, he calleth them Shepherds ; and in *Isaiah* where he complaineth by the Prophet, against such, the

the text saith, *His watchmen are blinde, they are all ignorant, they are dumb dogs that cannot bark, sleeping, lying down, loving to slumber, they all look to their own way, every one for gain from his quarter: Come ye, say they, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant.* That which the Lord reproveth by his Prophet, is not because they had maintenance, but because they cared for nothing else, they were ignorant, lasie, blinde, gluttons and drunkards. Now, I wonder you are not ashamed to compare our Ministers to such, sure I am you know none such now that are so lasie that they Preach not, nor such as give themselves wholly to gluttony or drunkenness: Such there have been, but blessed be the Lord they are all, for ought I know, or can hear, cast forth as corrupt and unprofitable members: and the Lord complaining by the Prophet *Zephany*, maketh complaint against the Princes and Judges, as well as the Prophets and Priests, saying, *Her Princes are roaring Lyons, her Judges are ravening Wolves;* and yet the Lord calleth them Princes and Judges, for the wickednesse of the person doth not disanul his office, being lawfully called thereunto, neither in Magistrates nor Ministers, untill they be degraded from that office.

Esa. 56. 10, 11.

Zeph. r. 3, 4.

You farther object in your paper, That the Apostles did take only that which was freely given them. 2 Object.

I answer, That our Ministers do take nothing, but what was and is freely given, either by their ancestors or other-ways, and who ever payeth the Ministers Tithes, payeth nothing of his own, but that which was freely given; for no man in buying any Land, or leasing any Land doth buy the Tithes, because by Law they cannot be sold.

Answ.

You farther object, That the Apostles did work with 3 Object.

D 2

their

their hands to maintain themselves, because they would not be chargeable to others.

Answ.

1 Cor. 9. 4.

I answer, That the Apostle *Paul* and *Barnabas* did work, but the rest did not, as appeareth by the Apostles words, *Or I only and Barnabas, have not we power to forbear working*; by which the Apostle plainly sheweth, that the rest did forbear working, and they had power to forbear working, but that the Apostle did, because of the poverty of the Church of *Corinth*, and because he would give no offence to any, *He became as a Jew to the Jew, to them that are without Law, as without Law he became, made all things to all men, that he might by all means save some*; to that end he caused *Timothy* to be Circumcised, that he might gain the *Jews*. Now why do not you Quakers follow the Apostle in that, as well as in your Teachers working, which I think is very seldom.

1 Cor. 9. 20;
21, 22, 23.

Acts 16. 3.

Besides, as I said before, the Apostles had extraordinary Gifts, as well as an extraordinary Call, and were able to Preach without Study, but the Apostle writing to *Timothy*, commandeth him to meditate upon those things, *Give thy self wholly to them, that thy profiting may appear to all*; and do you Quakers think that you are more able to preach without Study than *Timothy* was? and that you can work on your ordinary Callings, and preach too, when *Paul* commapdeth *Timothy* the contraiy.

[Minde]
1 Tim 4. 15.

And now I answer your sixth Ground, against the lawfulness of our Ministers, and that is you say, because they teach, that no one can be perfectly freed from sin while they live here.

For answer to which, I say, that you Quakers neither know nor understand what our Ministers preach; wherefore that you may know, and be better instructed, I shall by the

the assistance of Almighty God, shew you what our Ministers do preach and hold, concerning this great point in controversie, of being perfectly freed from sin, and that, according to what I do believe concerning the same, according to that measure of light within me, according to the Scriptures. And I pray God to open your eyes, that you may be able both to see and believe the same, without which there is no salvation.

Wherefore know you, that our Ministers do both Preach and Write, that all and every one that doth by a true and lively Faith, believe on the Lord Jesus Christ for Life and Salvation, are perfectly freed from all sin here by Justification, and that alone by the blood of Christ, and are made perfectly righteous by the righteousness of Christ imputed, and that all those who are so justified by the blood and righteousness of Christ, are truly sanctified by the spirit of Christ: Which Sanctification, is, perfecting all our life here, and perfected at the end of our lives, according to that of the Apostle: *Having* ^{2 Cor. 7. 1.} *therefore these promises (dearly beloved, let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the fear of God; not perfected, but is alwaies a doing. Now that I may prove these two points, and explain them, I shall first shew you by the Scriptures, that we are made perfectly free from sin, and made perfectly righteous by the blood and righteousness of Christ, for as Adam in the estate of innocency was not only without sin, but made in an estate of righteousness, being made in the Image of God, ^{Ephes. 4. 24.} *which as the Apostle saith, consisteth in knowledge, and* ^{Colos. 3. 10.} *righteousnesse, and holinesse, so all that are saved are by Christ the second Adam, made perfectly free from all sin by his death, resurrection, and intercession, and made perfectly**

perfectly righteous by his righteousness. Wherefore I shall plainly prove both these to be by Justification, in and by Christ alone, according to that of the Apostle *Act. 13. 38, 39.* *being justified freely by his grace, through the redemption that is in Christ; And, be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted unto him for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered; Blessed is the man to whom the Lord will not impute sin. All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, and by one offering he hath made perfect, or hath perfected for ever them that are sanctified.*

You see the Apostle doth make our perfection to be by that, which Christ alone hath suffered and done for us, and not by what we work or do: But I know this is a strange new doctrine unto you, and hard for you to believe, because you dote so much upon a Light within you, and Righteousness within you; wherefore I shall endeavour to make this doctrine appear plain unto you, if you will not shut your eyes against the Light, or that the God of this world hath not blinded your mindes, lest the light of the glorious Gospel of Christ should shine unto you. Wherefore

fore minde what I shall write from the Scriptures.

First, I shall shew how this perfection by Christ was typed out in the time of the Law, as in the scape-Goat the Lord commanded; saying, *Aaron shall lay both his hands upon the head of the live Goat, and confesse over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the Goat, and shall send him away by the hand of a fit man into the wilderness. And the Goat shall bear upon him all their iniquities, into a land not inhabited, and he shall let go the Goat in the Wilderness.* Now minde how this type was to set forth Christs taking away all our sins that believe on him, as may appear by the Prophets prophecying of the same, as the Evangelical Prophet *Esay*; *Surely he hath borne our griefs, and carried our sorrowes, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our iniquities, the chastisements of our peace was upon him, and with his stripes we are healed. All we like Sheep have gone astray, we have turned every one to his own way.* [Minde] *And the Lord hath laid on him the iniquity of us all.* Also the Prophet *Daniel* plainly shewed this, *Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of Sins, and to make reconciliation for Iniquity, and to bring in everlasting Righteousness. And after threescore and two weeks shall Messias be cut off, but not for himself.*

Levit. 16. 21.
22, 23.
[Minde]

Esa. 53. 4, 5, 6.

Dan. 9. 24, 25,
26.

Zach. 3. 8, 9.

Minde who it is that maketh an end of sin, and bringeth everlasting righteousness, namely Christ the Messias; this the Prophet *Zachariah* prophecyeth of, saying, *I will bring forth my servant the Branch, for behold the stone that I have laid before Josuah, upon one stone shall be seven eyes. Behold I will engrave the graving thereof, saith the Lord of Hosts, and*

Joh. 19. 30.

Colos. 2. 13,

14.

Colos. 1. 21,

22.

Colos. 1. 28.

Heb. 10.

Ephes. 5. 25,

26, 27.

Numb. 21. 9.

Mal. 4. 2.

and I will remove the iniquity of the Land in one day: What day: surely that day when Christ suffered, when he said, *It is finished*, according to that of the Apostle to the Colossians. *And you being dead in your sins, hath he quickned together with him, having forgiven you all trespasses: Blotting out the hand writing of Ordinances that were against us, which was contrary to us, and took it out of the way, nailing it to his Crosse.* And the Apostle saith to the Colossians, *Though you were sometime alienated, and enemies in your mindes by wicked workes, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblameable, and unproveable in his sight, whom we preach, that we may present every man perfect in Christ Jesus, not in your selves, or by any thing you work, suffer, or do, but by what Christ suffered and did in the body of his flesh, even by that one offering, saith the Author to the Hebrews, hath he perfected for ever: hereunto agreeth that of the Apostle to the Ephesians, That Christ loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it to himself, a glorious Church not having spot or wrinkle, or any such thing.*

By these Scriptures I hope you may see how our perfection is in and by Christ: By what he did our sins are perfectly abolished, not out of us, as the Papists and you Quakers hold, but fully satisfied for by Christ, God having received an attonement for them by Christ. This also was typed by the brazen Serpent, that *Moses by the Lords appointment caused to be put upon a pole, and any man that was bitten with a Serpent, when he beheld, or looked upon the Serpent was healed*; and this was prophecied by the Prophet Malachi, saying, *The Son of righteousness shall arise with healing in his wings*: alluding to the wings of the

Che-

Cherubims, that covered the Mercy-seat upon the Ark, which Exod. 25. 21, 22.
 Ark was also a lively type of Christ: This the Lord also
 promised by his Prophet *Isaiah*, saying, *I have seen his waies,* Esa. 57. 18, 19.
and I will heal him; I create the fruit of the lips, peace, peace,
to him that is far off, and to him that is near, saith the Lord,
and I will heal him. This the Lord also promised by the
 Prophet *Jeremiah*, *In those dayes, and at that time, saith the* Jer. 50. 20.
Lord, the Iniquity of Israel shall be sought for, and there shall
be none, ad the sins of Judah, and they shall not be found, for I Jer. 31. 34.
will pardon them. This also is set forth by several other
 metaphorical prophesies and promises, as that the Lord Esa. 34. 27. & 44. 22.
 will not remember their sins, that he will cast them into the
 depth of the Sea, to cast them behinde his back, to wipe it away Mica 7. 9.
 like a cloud; and this *John Baptist* pointed at Christ, saying,
Behold the Lamb of God that taketh away the sin of the Joh. 1. 29.
world. And as *Moses* lifted up the Serpent in the wilderness, Joh. 3. 14, 15.
 even so must the Son of man be lifted up, that whosoever be- 16.
 lieveth in him should not perish, but have eternall life, for God so Colos. 1. 14.
 loved the world, that he gave his only begotten Son, that who- 1 Joh. 1. 7.
 ever believeth in him, should not perish but have eternall life, by Rev. 1. 5.
 whom we have redemption through his blood, even the forgive-
 nesse of sins. And the blood of *Jesus Christ* cleanseth us from all
 sin. This is the perfection from sin by Justification which
 our Ministers teach, and not a perfection inherent in us, as
 your Quakers, Papists, Catharists, and Familists teach; and as
 they teach a perfection from sin by Christ alone, so do they
 teach, and so do I believe, that Christ hath wrought perfect
 righteousness for all the elect, according to the Scriptures.

For it is not sufficient to bring us to Heaven to be freed
 from sin, for a Horse hath no sin, but there must be perfect
 righteousness, without which no man can enter into Hea-
 ven; for, as I said before, *Adam* was not only made without

Exod. 25. 21.

Psal. 40. 7, 8, 9.

Zach. 3. 4, 5, 8.

Isa. 61. 10.

Matth. 3. 15.

1 Cor. 1. 30.

fin, but was made righteous, and we must be restored to an estate of righteousness, by Christ the second *Adam*; and this was typed by the two Tables being put into the Ark, and there to be kept, to shew that Christ the true Ark kept and fulfilled the Law; and this the Prophet David prophesieth of Christ; *Then said I, lo I come, in the volume of the book, it is written of me, I delight to do thy will O God, yea thy Law is within my heart. I have preached righteousness in the great Congregation. I have not hid thy righteousness within my heart:* This also is plainly set forth, in the prophesie of *Zachariah*; saying, *Take away the filthy garments from him*; and unto him he said, *Behold, I have caused thine iniquity to passe from thee, and I will cloath thee with change of rayment*; for behold, *I will bring forth my servant the Branch. [Minde]* that his iniquity was not only to passe, but be cloathed with change of rayment, which is the righteousness of Christ called the Branch; and surely shall one say, *In the Lord have I righteousness, in the Lord shall all the seed of Israel be justified.*

This is that the Church rejoyceth in, saying, *I will greatly rejoyce in the Lord, my soul shall be joyfull in my God, for he hath cloathed me with the garments of salvation, he hath covered me with the robe of righteousness*

And as this righteousness was typified, prophesied of, and promised in the Old Testament, so did Christ accomplish the same; for saith Christ, *It becometh us to fulfill all righteousness*, wherefore the Apostle Paul saith, *But of him are ye in Christ Iesus* (not in your selves) *who of God is made unto us wisdom, and righteousness, and sanctification, and redemption*: He is made wisdom for our folly, he is made righteousness for our unrighteousness, and sanctification for the corruption of our conception, birth and conversation,

tion, and redemption for our bondage; the same Apostle also to the Romans saith, *But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets, even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them that believe, for all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Jesus Christ.* Rom. 3. 21, 22.

The Apostle calleth it the righteousness of God, because wrought by him, that is God, to shew the worth, virtue and excellency of the same; also the Apostle saith, *For if by one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ; Therefore as by one mans disobedience, many were made sinners, so by the obedience of one, shall many be made righteous.* [Minde] the Apostle saith, *as, and so that is, as by Adams sin, or disobedience, we were made sinners, so by Christs obedience we are made righteous;* this is the wedding garment, without which we have no acceptance, but are abominable and filthy in Gods sight; as Christ saith to the Church of Laodicea, *Thou saist I am rich, and increased with goods, and have need of nothing, and do not you Quakers say the same in effect: for they thought they were rich by doing good works, and had need of nothing; do not you Quakers say you are so perfect by what you do and suffer, that you have no need of any teaching or exhortation, reproof or admonition? But what said Christ to them, and take it home to your selves, And knowest not that thou art poor, and wretched, and miserable, & blinde, & naked; because they were destitute of the true wisdom & righteousness of Christ, & hasted to a wisdom & righteousness in themselves: But Christ saith,* Marth. 22. 11, 12. Rev. 3. 17, 18.

- Rev 3. 18. *counsel thee to buy of me gold tried in the fire, that thou maist be rich, white raiment that thou maist be clothed, and that the shame of thy nakednesse do not appear; which is the merits and obedience of Christ, to put him on, as the Apostle saith, this*
 Rom. 13. 14. *is that righteousness that Christ said, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of Heaven. The Pharisees thought themselves the only righteous people in*
 Match. 5. 20. *the world, as you do; for said the Pharisee, I thank God I am not as other men, nor as this poor Publican, for I do many good works; like those Hypocrites spoken of by the Prophet Esay, Stand farther off, for I am holier than thee.*
 Rom. 10. 3. *But they were ignorant of the righteousness of Christ, as the Jewes were, who went about to establish a righteousness of their own works; for saith the Apostle, They being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*
 Rom. 9. 30, 31, 32. *Again, What shall we say then? that the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of faith. But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? because they sought it not by faith; and this the Apostle knew by himself, as may appear by his own words, Touching the righteousness of the Law blamelesse: But he was an enemy to this righteousness of Christ, because he was ignorant of the same; and are not you Quakers ignorant of this righteousness, Faith? for some of your Speakers have said to me, when I have spoken the same things among you, that here, with Hold thy peace and speak no more, thy dirty puddle, thy stinking stuff; and some of you in your printed Pamphlets have*
 Phil. 3. 6. *written*

written against this Doctrine of *Justification by faith*. But ^{But answer his} may I not justly return the same unto you? [hold your ^{Book.} peace, and speak no more, nor write no more your dirty dungy righteousness.] For if the Apostle *Paul* counted ^{Phil. 3. 8.} all his righteousness to be but dung, in comparison of the righteousness which is of God by Faith, well may I count and call yours so, for while you pretend to be the only friends of Christ, you are his greatest enemies; I, Traitors to Christ and his Gospel, Traitors to his Church and Children, and Traitors to your Bodies and Soules; seeming great friends to all these, but betraying every one of these with a *Judas* his kisse; because you are enemies to this perfect righteousness of Christ by faith, by which alone we are justified and saved.

But you maintain a perfection within you by the Spirit, saying, that you are freed from all corruption of sin. Wherefore having at large proved, that all believers are perfect by Justification, I shall now prove, that all those who are perfectly Justified, are not perfectly freed from all sin and corruption in themselves, and then I shall answer your objections against both.

And to make this appear to be true, according to the Scriptures, I shall first lay down this proposition.

That all Believers are Justified by the blood and righteousness of Christ, are sanctified by the Spirit of Christ, which Spirit of Christ doth remain and abide in them, together with the body of sin, which I shall plainly prove; to that end, know, that this body of sin is sometimes in Scripture called *Flesh*, sometimes *Concupiscence*. Now you do deny that there is both *Flesh* and Spirit in one person, which is the thing that I undertake to prove by the Scripture.

Where-

Wherefore minde what Christ saith to his Disciples,
 Marth. 26, 41. *The Spirit is willing, but the Flesh is weak.* The Apostle
Paul saith, It is no more I that do it, but sin that dwelleth in
me; and after that, When I would do good, evil is present
with me; and yet in the next verse, I delight in the Law of
 Rom. 7. 21, *God, after the inward man: But saith he, I see another Law*
 22, 23. *in my members, warring against the Law of my minde.*

Now, dare you say the Apostle had not the Spirit of
 Christ at that time? seeing he saith, *he delighted in the Law*
of God, which none can do that have not the Spirit of God.
 Besides, consider what a grosse error and absurdity will
 follow by denying the same, which is this, that if *Paul* had
 not the Spirit at that time, then was not the Spirit the au-
 1 Per. 1. 20, 21. thor of that Scripture contrary to that of the Apostle *Peter,*
Holy men of God spake as they were moved by the Holy Ghost.
 Besides, if *Paul* had not the Spirit at that time, then he had
 lost it, unlesse you say he had not the Spirit while after
 he had written the seventh Chapter to the *Romans.* Also
 the Apostle *Paul* complaineth in his Epistle to the *Corin-*
 2 Cor. 12. 7. *thians,* saying, *That a thorn in the flesh, the messenger of Sa-*
than to buffet me, which is taken to be some corruption.
 Gal. 5. 17. Also, the Apostle writing to the *Galathians,* saith, *For the*
Flesh lusteth against the Spirit, and the Spirit against
the Flesh, and these are contrary the one to the other.
 So that ye cannot do the things that ye would, according
 to what he said of himself before. Also the Apostle *Peter*
 that Pillar of the Church, which the Papists your Fathers
 do so much boast of, that he could not erre, as you Qua-
 kers say of your selves: To passe by his sin in denying
 Christ before Christ suffered, you may read in the Epistle
 to the *Galathians,* that the Apostle *Paul* withstood the A-
 postle *Peter* to the face, because he was to be blamed.

Why?

Why? for what? the Apostle saith, *That before the Jews he dissembled, fearing them of the Circumcision, and that Barnabas was also carried away with their dissimulation*; But saith the Apostle, *When I saw that they walked not uprightly according to the truth of the Gospel.*

Now, this sin of theirs was not a sin of Ignorance but of Knowledge, dissembled; and now I am writing of *Barnabas*, I call to minde, that great strife that was between *Paul* and him, that although they were put apart together, for the ministry of the Gentiles, & had travelled through *Acts 15. 2, 3, 9.* many regions, and preached unto them the Gospel, that then they should so fall out one with the other, that they should part asunder; there must needs be a fault either in *Paul* or *Barnabas*, and surely they both had the Spirit of Christ at the same time, and were Justified and Sanctified.

Also this passion of theirs bringeth to minde what the Apostle *James* writeth, concerning the Prophet *Elias*, *That James 5. 17.* *he was a man subject to like passions as we are, & that you may read of him in the Book of Kings.* Now, if *Elias* that was taken up into Heaven, was a man subject to passion, and *Paul*, and *Barnabas*; dare you Quakers say, you are more holier then they? I, the Apostle saith, *That in many things James 3. 2.* *we offend all*; and was not the Apostle a true teacher because he taught such doctrine? as you say our Ministers are not. Also the Apostle *John* saith, *If we say we have Joh. 1. 8, 9,* *no sin, we deceive our selves, and the truth is not in us.* [Minde] ^{10.} the Apostle doth not say, *if you*, but *we*, putting himself within the number. Also he saith, *if we say that we have not sinned, we make him a lyar, and his word is not in us.* I marvel not that you Quakers do so often give Men the lye, seeing you give God the lye, for so saith the Apostle that

that knew better than you ; for you know not your own hearts, if you did, you durst not so speak : you never yet knew the Spiritual meaning of the Law, that the least evil thought or motion to sin, though not acted, is a breach of the pure Law of God, if you did, then would you say and pray as the Prophet *David* did ; *Who can understand his errors ? cleanse thou me from secret faulſs, or ſins.* If the Prophet *David*, who was a man after Gods own heart, and a pen-man of holy Scripture, confeſſed that *who can ?* which interrogation is a negation, none can underſtand or know all the ſecret ſins of his life, & prayed to God to pardon them. Do you Quakers know more ? and are you more holy than he ? I know you are ſo in your own-opinions ; But I ſhall have occaſion hereafter to diſcover the falſeneſſe of your opinion in that particular.

Now, to make this appear more plain, conſider that there is no need of Chriſt his mediatorſhip, propitiation, or interceſſion ; for if the Church and people of God do not ſin, why then doth the Apoſtle *John* ſay, *And if any man ſin, we have an advocate with the Father Jeſus Chriſt the righteous ; And he is the propitiation for our ſins.* [Minde] the Apoſtle ſaith, *We have an advocate, and he is the propitiation for our ſins,* the Apoſtle includeth himſelf within the number. Alſo the Apoſtle *Paul* ſaith to the *Romans*, *Who ſhall lay any thing to the charge of Gods elect ? why ?* [Minde] the Apoſtle doth not ſay for they have no ſin : *But it is God that juſtifieth, who is he that condemneth ? it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us ;* he includeth himſelf. Alſo the Apoſtle to the *Hebrews*, *Wherefore he is able alſo to ſave to the uttermoſt, them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

Now

Now consider, that this intercession of Christ is necessary for the Saints, in regard of their best works. For the Prophet *Esay* saith in the name of the whole Church: *But we are all as an unclean thing, and all our [Minde] righteousnesses are as filthy rags.* Also the Apostle *Paul* saith of himself, *Yea doublesse, and I count all things but losse, for the excellency of the knowledge of Christ Iesus my Lord, for whom I have suffered the losse of all things, and do count them but dung, that that I may win Christ.* Now the Apostle counted his righteousness, which is of the Law, to be such, that he might be found in Christ, not having his own righteousness, but that which is through the faith of Christ. Esa. 64. 6. Phil. 3. 6, 7, 8, 9.

This intercession of Christ for the Saints, for to take away the pollution of their best actions, was typified by the High-priest. *Aaron was to have a plate of pure gold, and engraven upon it, holinesse to the Lord. And it shall be upon Aarons fore-head, that Aaron may bear the iniquity of the holy things, that the Children of Israel may be accepted before the Lord.* Exod. 28. 36, 37, 38.

A Mans best works, as they come from Man, are unclean, because there is corruption in the best men, for all men are conceived and born in sin, as *David* confesseth of himself; *Behold, I was shaped in iniquity, and in sin did my mother conceive me.* Now this original corruption is in the best Man, what ever you say or think to the contrary. Psal. 51. 5.

Now as water that is pure and clean in the fountain, if it run or come through a corrupt pipe or channel, it will be foul and unclean; even so the Spirit of God in Man, being the fountain from whence all good cometh, is pure and clean, but passing through Mans corrupt nature becometh defiled. And therefore yon may read, that the *Angel stood at the Altar, having a golden Censer, and there* Revel. 8. 3, 4.

was given unto him much Incense, that he should offer it with the prayers of all Saints upon the golden Altar, which was before the throne; and the smoak of the Incense which came with the prayers of the Saints, ascended up before God out of the Angels hand.

Now, that Altar was Christ, and that Incense was nothing else but Christs merits and mediation, by which alone the prayers of all Saints are perfumed, and so become acceptable with God, or before him; for we do not conceive that Christ now in Heaven maketh any vocal prayers to to God the Father for us, but that he doth continually present the virtue of his Death and Sufferings before his Father, whereby not only our persons are accepted, but our services also. Now whoever doth deny this intercession, or mediation of Christ, doth in effect deny Christ, because they *deny the end of Christ his coming*; and all such the Apostle *John* saith, *That whoever denyeth, that Jesus is the Christ, is Antichrist; and many deceivers are entred into the world, which confesse not that Jesus Christ is come in the flesh; this is a deceiver and an antichrist.*

Now all those that do deny the end of Christs coming in the flesh, do deny his coming in the flesh; and all those that deny perfect Justification from all sin, in and by Christs Death, Resurrection and Intercession alone, do deny the end of Christs coming; and that you Quakers do, for you say you are made perfect, not by what Christ did and suffered, but by what the Spirit worketh in you. I, some of you have affirmed, that Christ never rise from the Grave, and that his body is rotted in the Grave, and some of you have made a mock of this Doctrine of Justification, by the Imputation and Intercession of Christ, and some have written against it in theis Pamphlets. Now

I

1 Joh. 2. 23.

2 Joh. 7.

Borrow the
Quaker.

I pray you that revile against all others that are not of your minde, calling them Antichrist, and the brood of Antichrist: Now see whether you are not the Antichrists your selves, and the deceivers spoken of by the Apostle.

We know from whence you learned this Doctrine better than your selves, and that is from your Fathers the Papists, as I said before, for all you cry out against them, and all others that are not of your minde to be Popish: and as this Doctrine of the Papists and yours, doth make Christ and his Mediatorship void and uselesse, so it doth make Faith to be uselesse; for if a man be justified and saved, not by what Christ hath done and suffered for us, but being free from sin inherently in us, by following and obeying the light within us, then we need not believe our perfection, because we see and feel it in our selves. Now the Apostle defining Faith what it is, saith, That Faith is *Neh. 11. 1.* the substance of things hoped for, the evidence of things not *Rev. 1. 17.* seen; and the just shall live by Faith; and we walk by Faith *Gal. 3. 10.* and not by sight, even as Abraham the Father of the faithful, *Cor. 5. 7.* is said by the Apostle to believe against hope, and believed in *Rom. 4. 18, 19,* hope, and being not weak in faith, he considered not his own *20, 21, 22, 23,* body now dead, neither yet the deadnesse of Sarahs wombe, *24, 25.* though he did see and feel nothing in his body nor Sarahs, whereby to believe that he should have a Son, yet he staggered not at the promise of God through unbelief, but was strong in Faith, giving glory to God: And being fully perswaded, that what he had promised he was able also to perform: and therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed; If we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised for our justification.

Now the Apostle doth argue, that as *Abraham* believed the promise, contrary to what he saw or felt in himself, so also should we. And as this doctrine doth make Faith void and uselesse, so doth it also make Repentance uselesse; for if a Christian can live without sin, then he need not repent for sin. Now the Doctrine of Repentance is of use in the Church, as we may see by what the Apostle writeth, saying, *Godly sorrow causeth repentance, never to be repented of*; also Christ saith to the Church of *Ephesus*, *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tryed them which say they are Apostles and are not, and hast born, and hast patience, and for my name sake hast laboured, and hast not fainted*: Such a commendation as never any Quaker deserved, and yet Christ said, *nevertheless I have somewhat against thee, remember therefore from whence thou art fallen, and repent, and do the first works*.

Now these were the first Churches, and lived in the purest times, and yet had need of repentance, and dare you Quakers say, you are more perfect than they? I know you are so in your own eyes: but Christ knoweth you are solely pride and hypocrisie; and how you hold and maintain the Popish doctrine, *That a man is not justified and saved by Faith, in believing only what Christ hath done and suffered for us, and for our salvation, but those workes of the Spirit in us, in being obedient unto the light within us*. Now, that you may see and know, that this is an old Popish doctrine, I shall shew you what *Luther* writeth concerning the Papists judgement in this particular, who knew better than you do, because he was trained up many years in the same Religion, having been one of their Monks.

I shall write his very words in his Exposition of the Epi-
 file

2 Cor. 7. 10.

Rev. 2. 2, 3,

4, 5.

file to the *Galathians*, upon chap. 2. ver. 16. *Know that a* Fol. 66.
man is not justified by the works of the Law, but by the Faith of
Jesus Christ. We have alwaies, saith he, recourse to this
 article, that our sins are covered, and that God will not
 lay them to our charge: not that sin is not in us [minde]
 as the Papists have taught; saying, that we must be al-
 waies working well, untill we feel that there is no sin re-
 maining in us. Yea, sin is indeed alwaies in us, and the
 godly do feel it, but it is covered, and it is not imputed un-
 to us of God for Christs sake.

Also on the chap. 3. ver. 20. *Who loved me, and gave* Fol. 86.
himself for me; the Papist, saith he, use this Verse,

*God will no more require of Man,
 Than of himself performe he can.*

Moreover they say, that nature is corrupt, but the quali-
 ties of nature notwithstanding are sound and uncorrupt,
 upon which ground they reason, that mans will and under-
 standing are sound and uncorrupt, are pure and perfect in
 him; and therefore do infer, that a man is able of himself
 to fulfill the Law, and to love God with all his heart, and
 so consequently to be justified thereby. It is well known
 by all that have read the Jesuites writings, or have had
 any conference with the Papists, Armenians, Pelagians and
 Familists, that they all hold, plead and maintain, that
 there is a light in every mans conscience, which if he im-
 prove and husband well, they may attain Salvation; by
 which you may see, how much you are deluded and de-
 ceived, that think your selves run so far from the Papists,
 when you are run to their chief principles of Religion.

I do not much wonder at your change, seeing you are
 fallen

*Luther on Gal.
2. 20. Fol. 88.*

*Luther was a
true Prophet
for what he
foretold, Ger-
many, and En-
gland have
found most
true.*

fallen from this article of Justification by Faith alone, for as *Luther* well observeth and foretold; Wherefore, saith he, I say as I have oftentimes said, that there is no remedy against Sects and Errors, or power to resist them, but this only article of Christian Righteousnesse: if we lose this article, it is impossible for us to withstand any Errors or Sects, as we may see at this day in the fantastickall Spirits, the Anabaptists and such like, who being fallen away from this article of Justification, will never cease to fall, erre, and seduce others, untill they come to the fulnesse of all iniquity. [Minde] There is no doubt but they will raise up innumerable Sects, and shall devise new works, but what are all these things, though they have never so goodly a shew of holinesse, if we compare them to the Death and Blood of the Son of God, who gave himself for me? and is it any strange thing to see a man go astray, when he hath lost his right way? Now, Christ is the way and the only way, all other wayes are by-paths of a mans own invention; he is the rock of ages, the chief corner-stone, and who ever stumbleth on him, he must be dashed in pieces; and though a man do erre in many things, as we all do, yet if he hold fast the foundation, he shall be safe, and this doctrine of Christian righteousness, or the righteousness of Christ alone, apprehended by Faith, is this sure foundation; and if we miscarry in that, we perish eternally; but holding that fast, we shall be safe to all eternity.

And now I shall endeavour to answer you and the Papists objections, concerning this doctrine preached and maintained by our Ministers, that a Christian is made perfect by what Christ alone did and suffered, and not by any thing done in us or by us.

Now

Now you Quakers and the Papists do object against this doctrine, that it is a doctrine that giveth people liberty to sin, and to neglect good works; for say you, if we lay all our sins upon Christ, then we make him a pack-horse for to bear our sins, and it matters not how we live in sin, Christ having satisfied for them.

For answer to this, I say, that this doctrine is a doctrine of *Christian Liberty*, and not a doctrine of *Carnal Liberty*; but such who have carnal hearts, and never felt the life and power of Faith, have abused this doctrine of *Christian Righteousnesse* to *Carnal Liberty*, and will abuse the same, for the best things are most subject to abuse; but the abuse of any thing doth nor take away the lawful use of it. In the Apostle Paul's dayes there were such, for the Apostle having preached the doctrine of Free Grace, *That where Sin* Rom. 5. 20.
abounded, Grace did much more abound, what then shall we say? Rom. 6. 1, 2,
shall we continue in Sin, that Grace may abound? God forbid. 15.
Offences will come (saith Christ) but woe be unto those by whom Matth. 18. 7.
they are given. Some followed Christ for by-ends, and there were many in the Church of *Corinth*, and *Galaria*, and *Philippa* that walked disorderly, but yet the Apostle Preached and writ this doctrine of *Free Justification*.

We know in civil things how apt men are to abuse them, as Wine and strong Beer to Drunkenesse, good Meat to Gluttony: shall we say therefore they are not good nor lawfull to be used? and we know a sick Stomach cannot well digest the best meat, and shall we therefore say the meat is not good? do you not know that Christ saith, *that many are called, but few chosen?* many called to the external profession of the Gospel, but few that live answerable thereunto. But the Gospel is still the same, and

to be Preached, as the Apostle saith, *I am called to Preach the Gospel, and wo is me if I Preach not the Gospel*; and the chief cause why so many walk disorderly is, *because people do not believe this doctrine of Free Grace*; for *The Grace of*

Tit. 2. 11, 12. God which hath appeared and bringeth Salvation, teacheth us, That denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this present world. The apprehending of the love of God in Christ, is that which draweth the heart to love God, and love our Brethren, as it

Marth. 12. 47. is said of Mary Magdalen, Her sins which are many are forgiven, for she loved much. Her loving much was not the cause of her sins being forgiven, but her sins being forgiven was the cause of her loving much, as appears by Christs own words, *But to whom little is forgiven, the same loveth little.*

As for the other Objection, That this doctrine of being Justified by the righteousness of Christ alone, is a means to make men neglect good works.

I Answer, That no man can do one good work, before he be justified by Faith in Christ; for, *The person must be accepted, before the work can be accepted*; By Faith *Abel offered unto God a more excellent sacrifice than Cain*; but without Faith it is impossible to please him: The Lord had respect first to *Abel*, then to his offering; for as Christ saith, *Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt*

Now we are made good trees only by being ingrafted into Christ by Faith, and all the works that men do before Faith, though never so good for the matter, and morally good in themselves, yet are they but beautiful abominations in Gods sight, the person being not Justified; the works that a man doth, though good in themselves,

do

do not make any man good, no more than the good fruit on a tree maketh the tree good ; but because the tree is good, therefore the fruit is good.

But you Quakers and Papists say, then it matters not whether a man do any good works, seeing they make him not good : By which you manifest your grosse Ignorance of the truth, for the Scripture doth teach, that good works do declare and manifest the truth of our Faith, that it is not a dead, but a living Faith : as the fruit which the tree beareth, doth shew and manifest what the tree is ; if the fruit be good, then is the tree good, if the tree bring forth no fruit, then it is a barren tree, or a dead tree ; and that is the Apostles meaning when he saith, that *Faith James 2. 14. without works justifieth not.* The Apostle treateth of manifesting and declaring the truth of our Faith, that it is a living Faith, and not a dead Faith, or rather a bare profession of Faith ; for saith the Apostle, *What doth it profit, Matth. 5. 16. though a man say he hath Faith, and have not Works, shew me thy Faith without thy Works, and I will shew thee my Faith by my Works ;* according to Christs own words, *Let your light so shine before men, that they may see you good works, and glorifie your father which is in Heaven.* Also the Apostle Paul writing to Titus, *I will that thou affirm constantly, that Titus 3. 8. they which have believed in God, might be carefull to maintain good works, these things are good and profitable unto men ;* as the Prophet David saith, *My goodnesse extendeth not to Psal. 16. 2, 3. thee, but to the Saints that are in the earth.* So that there is a necessity of good works, though not for our Justification, namely, *Gods glory*, it being the end of our Creation and Redemption, and the good and benefit of others, for we were not made for our selves, but for the good and benefit one of another. Also good works, the fruits of

Faith, I conceive are necessary, and profitable for those that do them in Faith, to evidence and manifest the truth of their Faith unto themselves, though Doctor *Crips* and several others were of a contrary opinion; for although it be true which Christ saith, *By this shall all men know, that ye are my Disciples, if ye have love one to another*; yet it is also true which the Apostle *John* saith, *We know that we are translated from death to life, because we love the brethren; He that loveth not his brother abideth in death*: also, in that Prayer which Christ taught his Disciples, *Forgive us our debts, as we also forgive our debtors*.

Now, when God hath given us a heart to forgive the wrongs and injuries of men against us, it is a good sign of Gods forgiving of us, and this the Disciples of Christ doth evidence, when Christ said unto them, *If thy Brother trespass against thee seven times a day, and seven times a day return, saying, I repent, thou shalt forgive him*; and the Apostles said unto the Lord, *Increase our Faith*. The Apostles apprehended, that they had need to have their Faith increased, to believe the forgivenesse of their sins, that so they might forgive their Brother so many trespasses against them; for if a man have no apprehension of Gods mercy in forgiving his sins, he can have no true feeling bowels of mercy to forgive others.

But having by Faith apprehended the free love and favour of God in Christ, in forgiving our sins, our hearts are so warmed and inflamed in the same, that we cannot but forgive others: for as the Apostle saith, *The love of Christ constraineth us, and ye your selves are taught of God to love one another*.

Now I hope by this you will be convinced, that this doctrine of being Justified and Saved, only by the righteousness

teousnesse of Christ is no doctrine of carnal liberty to sin, and to live idly, without doing good works; but contrary, that it is the only ground and foundation of all good works.

But because I have often heard some of your Teachers say, that a man is saved by the hearkning to the light within him, and obeying the same, which is a doctrine I have heard taught in the open street, in *Branford Market*, by *Benjamin Wallis*, one of the Quakers teachers. Wherefore I shall endeavour to cleer that to your understandings, if you will not shut the eyes of your understanding against the truth.

A better
Hangman
then a But-
cher.

Now, that there is a light in every man, which is a false light, by nature teaching him, that by doing and obeying the Law of God he shall be saved; I deny not; but that this light is Christ, that I deny: but say it is the light that is naturally in every man, since the fall of *Adam*. For as *Adam* did lose the estate of Innocency, by disobeying Gods Commandement, in eating of the fruit of the tree of Knowledge of good and evill; so did he naturally think, that by obeying or doing, he should recover himself again, and therefore *The Lord placed at the East end of the garden of Eden, Cherubims and a flaming Sword, which turned every way, to keep the way of the tree of life*; knowing, that *Adam* naturally did think to recover his estate, by eating of the tree of Life, as he lost it by eating of the tree of Knowledge of good and evil, and this is natural to all the Sons and Daughters of *Adam*, to believe that they shall come to an estate of blessednesse and happinesse by what they do; and therefore the Lord, when he gave the Law of the Ten Commandements, gave it with Thunder and Lightning, and Fire, so that the Children of *Israel* were afraid

afraid, and desired *Moses* that he should go neer and here all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it; and the Lord said, I heard the voice of the words of this people, they have well spoken all that they have said. Now *Moses* was to stand between God and the people, in which *Moses* was a type of Christ; The Lord your God shall raise up a Prophet among your selves like unto me, him you shall hear, which was Christ, for God never gave the Law to that end, that men should be Justified and Saved by it, but that it might be the ministry of condemnation to drive them unto Christ, for the Law is a School-master to drive us to Christ, and so long as we live to shew us our sins, and be a rule of obedience unto us; and yet the veil of *Moses* Law is still upon the hearts of the Jews, and many of the Gentiles unto this day; for as the Apostle saith, *The Jews which followed after the Law of righteousness, have not attained to the Law of righteousness.* Wherefore? because they sought it not by Faith, but as it were by the works of the Law; and thus you may see the natural light in many others, did lead them and teach them this way of doing or working for life and Salvation. The young man in the Gospel, that came unto Christ said, *Good Master, what good thing shall I do that I may inherit eternal life?* Christ answereth him according to his question, and saith, *If thou wilt enter into life, keep the Commandements*; and asking which Commandement, said, *all this have I kept from my youth up, what lack I yet?* and then Christ sets him such a task, that he knew he would not do; *If thou wilt be perfect, go and sell that thou hast and give to the poor, and he went away sorrowfull.* Now the end of Christs words, was to convince him of the impossibility of attaining eternal life by doing.

Also

2 Cor. 3. 9.

Gal. 3. 24.

2 Cor. 3. 14.

15.

Rom. 9. 31, 32.

[Minde]

Matth. 19. 16,

17, 18, 19, 20,

21, 22.

Also the Jews that came unto Christ at Capernaum said, [Minde] *What shall we do that we might work the works of God and Christ?* answered them plainly. This is the work of God, *That ye believe on him whom he hath sent.* John 6. 28, 29.

Also those that were convinced at Peters Sermon, said unto Peter and the rest of the Apostles; *Men and brethren what shall we do?* that false light within them taught them nothing but to do: but the Apostle Peter answereth them, *Repent and be Baptised every one of you in the name of Jesus Christ, for the remission of sins, for the promise is unto you and to you Children.* Act. 3. 37, 38, 39.

Also the Keeper of the Prison came to Paul and Silas, and brought them out and said, *Sirs, what must I do to be saved?* and they answered and said, *Believe on the Lord Jesus Christ, and thou shalt be saved.* The light in him could not direct him what to do, without the Apostles teaching, who taught them to do nothing, but to *believe on the Lord Jesus Christ*; but if the Apostles had been Quakers, they would have said to him, *Hearken to the light within thee, and obey the same, and thou shalt be saved*; but the Apostles knew no such doctrine. Act. 16. 30, 31.

The false Apostles taught such doctrine, for after the Apostle Paul had planted the Church of Galatia, by the preaching of the Gospel there, presently after came false Teachers, who bewitched the Galatians with this doctrine, *That the works of the Law, are to be joyned with Christs righteousness, for our Justification and Salvation.* Gal. 3. 1. The Apostle saith, *I marvel that you are so soon removed from him that called you into the grace of Christ, unto another Gospel which is not another, but there be some that trouble you, and would pervert the Gospel of Christ.* Gal. 1. 6, 7. [Minde] The Apostle doth not marvel that they were so soon removed from him that called

Gal. 5. 9.

called them, to hearken to the light within them, and obey that, but that called you into the grace or favour of Christ, and tells them, that those which taught them to joyn Faith and Works together, in the point of Justification, were not Preachers of the Gospel, but perverters of the Gospel; for saith he, *We through the Spirit wait for the hope of the righteousness by Faith.* [Minde] the Apostle doth not say, we wait for the revelation of a light within, nor a shaking quaking fit by the Spirit, that is from the spirit of the Devil, and not from the Spirit of Christ. And as these Galatians had a natural inclination after the doctrine of Justification, and were soon drawn away by that, and the false Teachers; so is there the same in all men naturally, because Man naturally would fain sacrifice to his own Net, he would have something in himself, he cannot indure to be robbed, and spoiled of all his good works; he would fain have some glory to himself, like the Pharisee, who *thanked God he was not as other men, but did many good works*; and like those proud hypocritical Jews, who said, *stand farther off, I am holier then thou*: But now this doctrine of free Justification, in and by the righteousness of Christ alone without works, taketh away all glory from a Man, robbeth him of all, and giveth all glory to God in Christ alone.

Now take this for a sure rule for tryal of doctrine, that doctrine which giveth most glory to God, and taketh away all glory from Man, that is the true doctrine: but this doctrine, *of being perfectly justified in, and by the righteousness of Christ alone*, doth give most glory to God, and take glory from Man, therefore the true doctrine of Christ. Having answered your objections against this doctrine of *being justified in and by the righteousness of Christ alone*; I shall

shall answer your grounds, upon which you build your perfection in your selves, *by the hearkning to the light within you, and obeying the same.* Christ saith, *be ye perfect as your Father which is in Heaven is perfect:* To which I answer, that a Christian is said to be perfect by Sanctification, in regard of the parts of Sanctification, because every part is Sanctified; as a Man childe is said to be a perfect Man so soon as it is born, in regard it hath all the parts of a Man, but those parts are not grown to perfection; so a Christian is perfect, in regard of all parts of perfection, but not in regard of the measures or degrees, and that is Christs meaning; *be ye therefore, which therefore doth imply a wherefore, and doth relate to the words going before; Ye have heard it hath been said, thou shalt love thy neighbour, and hate thine enemy; But I say unto you, love your enemies, blesse them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that you may be the children of your Father which is in Heaven; For he maketh his Sun to shine (or rise) on the evil and the good, and sendeth rain on the just, and the unjust; Be ye therefore perfect as your Father is perfect.* Math. 5. 48.
44, 45, 46, 47.

Have you the same part or quality of perfection as your Father hath? but who can say, he loveth his enemies in that measure and degree, as God our Heavenly Father Joh. 3. 16. loved his enemies? that *he sent his only begotten Son to dye* Rom. 5. 10. *for his enemies.* I am certain no Quaker hath that perfection, for in stead of blessing and praying for their enemies, they curse them, as I shall shew more at large hereafter.

Also, perfection is sometimes taken for the sincerity of Man, or singleness of heart, in opposition to a double-minded hypocritical man; and so is it said of *Job*, that he
was

Job 1. 1.

was perfect and upright, that is, he was a man of a single heart; for if we mark what *Job* said of himself, we shall finde that he was a man that confessed his own infirmities and weaknesse; *If I justifie my self, mine own mouth shall condemn me, if I say I am perfect, it shall also prove me perverse.* Also he saith, *I have heard of thee by the hearing of the eare, but now mine eye seeth thee; wherefore I abhor my self, and repent in dust and ashes.* Surely *Job* was no Quaker, for they say they are perfectly freed from sin, and in stead of abhorring themselves, they justifie themselves.

Job 9. 20.

Job 12. 5, 6.

Object.

Again, you object that the Apostle *Paul* saith, that he preached Wisdome among them that are perfect, and let as many as are perfect be thus minded.

Answ.

Phil. 3. 12, 13, 14.

Phil. 3. 15.

To which I answer, that the Apostle speaketh of the perfection of Justification, in and through the righteousness of Christ, and not of inherent perfection: For the Apostle in that third Chapter to the *Philippians* saith of himself; *Not as though I had already attained either, were already perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus.* By which, the Apostle declareth that he was imperfect, in regard of his apprehending of Christ; for as he saith in another place, *We all know but in part, and believe but in part, but we are perfectly apprehended of Christ, and he hath already perfectly redeemed us, and saved us:* Wherefore we that believe, should be of the Apostles minde, to forget those things which are behinde, and reaching forth unto those things which are before. *I presse toward the mark, for the price of the high Calling of God in Christ Jesus.* Let us therefore as many as be perfect, be thus minded; that is, as many as are perfect by Justification.

But you will say, that the Apostle was then in his warfare,
as

as you say he was when he writ the seventh Chapter to the *Romans*. To which I answer, that the Apostle, and every Christian, are in a warfaring condition, so long as they live in this world, else why doth the Apostle exhort the *Ephesians*, to take unto them the whole armour of God; *For we wrestle not with Flesh and Blood, but against Ephes. 6, 11; Principalities, against Powers, against Spirituall wickednesse 12. in high places.* And the Apostle writing to *Timothy*, saith, *2 Tim. 2, 3. He is a good Soldier of Jesus Christ,* and saith, *fight the good 1 Tim. 6, 12. fight of Faith:* For every Christian hath three great enemies to fight against so long as they live; The Devill, the World, and the Flesh; and I say you are no Christians, if you do not finde these enemies to fight against. Christ is called the *Captain of our Faith.*

Heb. 12, 2.

I marvel that you Quakers are so proud, to think and say you are more perfect than the Apostle *Paul*, but you say that *Paul* had overcome his corruptions.

To which I answer, that the Apostle saith, that he had *2 Cor. 12, 7. a thorn in the flesh, the messenger of Satan to buffet him; for 8, 9. this thing I besought the Lord thrice, that it might depart from me,* and he said unto me, *my Grace is sufficient for thee.*

Now, by that thorn in the flesh, is understood some corruption, or some temptation which he was troubled with, and was to war and fight against it so long as he lived; for the Lord denied his Petition to take it away, but answered him, *My Grace is sufficient to support and uphold thee.*

Wherefore know, that so long as the Church of God in general, or any member in particular, have spiritual enemies, so long are they in a warfare: But the Church and people of God have spiritual enemies, so long as they live in this world, therefore are in a waring condition, so long as they live in this world.

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Object. But you object, the Apostle *John* saith, *He that committeth sin is of the Devil.*

1. *Joh.* 3. 8.

Answ.

I answer, by the committing of sin is meant, for a man to give himself up wittingly, and willingly to sin, to love it, and delight in it; now a Christian may say as the Apostle *Paul* said, *I do the evil that I would not, so that it is no more I that do it, but sin that dwelleth in me.*

Rom. 7. 16, 17.

1. *John* 3. 9.

Also the Apostle saith, *He that is born of God sinneth not, for his seed remaineth in him.* To which I answer, that as a Christian is regenerate or born of God, the regenerate part sineth not; but there is in every Christian an unregenerate part, which some time, as the Apostle saith, *rebellet against the Law of my minde, or regenerate part, and leading me captive unto the Law of sin, which is in my members.* Then I my self, though an Apostle, *in my minde serve the Law of God, but in my flesh, or unregenerate part, the Law of sinne.*

Rom. 7. 23, 25.

But some of you do farther object and say, that *Adam* in Paradise was perfect, and in his Innocency had no sin in him, and all that are regenerate and born again, are as righteous as *Adam* was in Innocency. To which I answer, that every believer is as righteous in and through Christ the second *Adam*, as *Adam* was in the estate of Innocency, and hath a more excellent righteousness than *Adam* had before his Fall; for *Adams* righteousness was but that righteousness, in which he was created, the righteousness of a man subject to be lost: but the righteousness which every Christian hath in and by Christ, by which alone he is justified, is the righteousness of God, as the Apostle saith, *we are made the righteousness of God in him, for it is the righteousness of him who is God.* [*Minde*] in him, not in your selves, for if our righteousness were in
our

our selves, then might it be lost, as *Adams* was: but that conceit of yours, of being as righteous in our selves as *Adam* was in Paradise, you Quakers learned of the Familists and Adamites; and as the Adamites did many of them go many times naked, to manifest that they are as perfect as *Adam* was, so have many of your Quakers gone up and down naked, to manifest that they are as perfect as *Adam* was in Innocency, who was naked and was not ashamed: And some of your company have justified the lawfulness of their going naked, because *Adam* and *Eve* were naked in Paradise, and were not ashamed.

But all this doth proceed from your ignorance of the righteousness of Christ by Faith, by which alone we are made perfect, not in our selves but in Christ; according to that saying of the Apostle, *Not by works of righteousness* Tit. 3. 5, 6, 7. *which we have done, but according to his mercy he saved us, that being justified by his Grace, we should be made heirs, according to the hope of eternal life.* But I say, you being ignorant of this righteousness of Justification, go about to stablish an imaginary righteousness in your selves, by which you rob Christ of his glory, and take the glory due to him unto your selves; and I have been the larger in this point, that so you may be convinced of this your grosse error, for if you erre in this, you erre in the foundation, and stumble at Christ the Corner-stone, who will break you in pieces. But if a Man hold the foundation, and build upon this foundation, gold, silver, precious stones, wood, hay, stubble: If a mans work shall be burnt, he shall suffer losse, 1 Cor. 3. 11, 12, 13, 14, 15. *but he himself shall be saved, yet so as by fire.* Wherefore, I say, if you did hold the foundation for your other stuffe of wood, hay and stubble, I should believe you might be saved, yet so as by fire. And now I hope I have proved,

that our Ministers do not preach to maintain people in sin, but contrary, they Preach that we are justified and made perfect in and by the righteousness of Christ alone, which righteousness apprehended by Faith, doth draw the Soul out in love to God in Christ, which love of Christ, doth constrain them to walk in all works of righteousness towards God, and love to their brethren; and these works are evidences of the truth of their Faith; and negatively, where-soever these good works are wanting, there is no true saving justifying Faith.

New I come to your last ground, by which you would prove our Ministers to be false Teachers.

The Seventh
ground answered.

Your seventh and last ground is, because there is no better fruits of or by their Preaching, for say you, there are many sins, in which both Priest and People do live in.

For answer to which, I say, that if this be a ground to prove a Minister to be no true Minister, because the People unto whom he Preacheth, liveth in many sins; then I say by the same ground, you may as well prove that the Prophets and Apostles were no true Teachers; for the Lord sometimes sendeth his Prophets among a people, not for their conversion, but to harden them in their sins, and to leave them without excuse. *Noah* was a Preacher of righteousness, and Preached to the old world, to have them repent, and yet they repented not, but God brought a Flood, and drowned the whole World, except *Noah* and his Family; and will you say that *Noah* was not therefore a Preacher of righteousness, or a true Preacher? and afterward, was not *Noah* overtaken with drinking the Wine that he made of the Grapes, that he was drunk, and yet that sin of his did not prove him to be no true Teacher?

1 Pet. 3. 19,
20.

cher? Also *Just Lot*, so called, did labour by Teaching, Reproving and Exhorting the *Sodomites* to repent and turn from their wickednesse, but could not prevail, and God destroyed them with Fire and Brimstone from Heaven. And *Lot* after that great deliverance fell into grosse sins, namely, Drunkennesse and Incest: was he not therefore a good Teacher? Also the Prophet *Samuel*, what pains did he take with the Children of *Israel* to reclaim them from their sins, but could not prevail, for the Lord said, *they have not rejected thee but me*; was he not therefore a true Prophet? Also the Prophet *Elias*, how little did he prevail with the Children of *Israel* to reclaim them, insomuch that he saw none but himselfe, that was not fallen to worship *Baal*? saying, *They have slain thy Prophets, and I am left alone.* Also the Lord said unto the Prophet *Isai*, *Go and tell this people, Hear ye indeed, but understand not, and see ye indeed but perceiue not. Make the heart of this people fat, and make their eares heavy, and shut their eyes, least they see with their eyes, and hear with their eares, and understand with their heart, and convert and be healed.* Then said I, Lord how long? and he answered, *Untill the Cities be wasted without Inhabitants, and the Houses without Men, and the Land be utterly desolate.* And the Prophet complaineth, that all day long I have stretched forth my hands unto a disobedient and a gain-saying people. And was not the Prophet *Isaiah* therefore a true Prophet? but you will say, these were before Christ was come in the flesh: Wherefore I shall shew you the same in effect after Christ his coming in the flesh; to omit what Christ complaineth of concerning the obstinate Jews, in which I might be large, only take that one complaint of his, *O Ferusalem, Ferusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often*

1 Sam. 8. 7.

Esa. 6. 9, 10, 10, 11.

Esa. 65. 2.

Matth. 23. 37,

38.

ten

ten would I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings, and ye would not? behold your houses are left unto you desolate.

Now if Christ, who was God as well as Man, complaineth that *Ferusalem* would not be gathered or converted unto him, is it any strange thing that those that follow him do see such small fruit of their labours. Wherefore take a view of what followed after Christ his Ascension, and after the full accomplishing of Christs promise to send the Holy Ghost. The Apostle *Paul*, after he had with much labour by preaching, gathered a people in *Corinth*, what fruits did spring up and grow among them? there was great divisions and contentions among them; every

1 Cor. I. 11,
12, 13.

one of you, saith, *I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.* Also the Apostle saith, that it is reported commonly that there is *Fornication among you, and such as is not so much as named amongst the Gentiles, that one should love his Fathers Wife, and ye are puffed up and have not rather mourned.*

1 Cor. 5. 1, 2.

Also the Apost'e complaineth that there were divisions among them about the Lords Supper: *For in eating every one taketh before other his own supper, and one is hungry, and another is drunken:* and was not the Apostle theretore a true Teacher of the Gospel of Christ? and was not the Church of *Corinth* therefore a true Church of Christ? according to you Quakers tenets or opinions, they are no true Churches in which there are divisions, and in which there are any sins and corruptions, and so much is implied and exprest in your Paper, where, by the way, I shall now write something to confute that error of yours, in which you are not alone, for you have too many that erre with you for company, besides Quakers.

1 Cor. 11. 18,
19, 20, 21.

Now

Now I have read several of your Pamphlets, in which you write, that the Church is in God, and is Spiritual, and that there is no true Church, where there is divisions, and where there is sin; this *Richard Farnworth, Burroughs*, and several other writeth: wherefore I desire you to take notice, that the Apostle *Paul* writeth to these *Corinthians*, 1 Cor. 1. 2. and calleth them the Church of God at *Corinth*, notwithstanding those corrupt Members that were among them, such as you can scarce finde in the worst of our Congregations. Also the Apostle writing to the *Galatians* calleth them the Churches of *Galatia*, and that the Apostle saith, *O foolish Galatians who hath bewitched you, that you should not obey the truth? and are ye so foolish having begun in the Spirit? are ye now made perfect by the flesh?* Gal. 1. 2. & 3. 1. & 3. 3. that is, by the works of the Law, which the Apostle calleth *Flesh*.

Also the Apostle writing to the *Thessalonians*, calleth 1 Thes. 1. 1. them the Church of the *Thessalonians* which is in God, and yet the Apostle saith, there were some unruly persons among them, and some disorderly persons which the Apostle calleth Brethren; *That the withdrawing your selves from every Brother that walketh disorderly, for we hear that there are some which walk among you disorderly, working not at all, but are busie bodies; And if any man obey not our word, by this Epistle, note that man, and have no company with him, that he may be ashamed.* 1 Thes. 5. 14. 2 Thes. 3. 6. 11. 14. 15. [Minde] Yet count him not as an Enemy, but admonish him as a Brother. Surely the Apostle was no Quaker, for they deny to call any man or woman Brother or Sister, though they walk never so orderly, if not of their minde; but say they are Heathen; ths I have heard several of your company speak.

Also Christ himself unto the Church of *Ephesus* saith, *That Thou hast left thy first love;* and unto the Angel of the Rev. 2. 1. 4. 15. Church

Rev. 2. 20.

Rev. 3. 1.

Rev. 3. 15, 16.

Church in Pergamus, That thou hast them that hold the doctrine of Balam, so hast thou them that hold the doctrine of the Nicolaitans, which thing I hate. And unto the Angel of the Church of Thiatira, I have a few things against thee, because thou sufferest that woman Jezabel, which calleth her selfe a Prophetesse, to teach and to seduce my servants; like the women among you Quakers, that take upon them to Teach. And unto the Angel of the Church of Sardis, I know thy works, that thou hast a name, that thou livest and art dead. And unto the Angel of the Church of the Laodiceans, I know thy works, that thou art neither cold nor hot, but luke-warm: The worst of all tempers in Religion.

Now minde, that Christ doth commend what ever was good in any of these Churches, and reproveth them for their evill, but calleth them Churches, and the Ministers Angels: But you Quakers will take no notice of any good that is in any of our Churches, or Ministers, but are like the Crow or Raven, that love to feed upon Carren; so your only delight is, to revile against our Ministers and Churches, and to publish any fault you can finde in them; but I never read in any of your books, one word of commendation of any Minister or Church but your selves, neither did I ever hear any of you Quakers speak in the praise or commendation of any Minister, or any Church or people but your selves, but railing and reviling, I have heard more than enough of. But surely you Quakers have no love to any but your selves, for the Apostle saith, That

1 Cor. 13. 4.

5, 6, 7.

Or is not rash,

Love covereth a multitude of faults, and that Charity (or Love) suffereth long, and is kinde, envieth not, vaunteth not it selfe, is not puffed up, thinketh not evill, beareth all things, believeth all things, hopeth all things. But you Quakers want your selves, are puffed up with spiritual pride, think & speak evil
of

of all persons that are not of your minde, calling them Reprobates, Heathens and Dogs, and that you are the only Church of Christ, being pure from sin, and so do not only condemn all other Churches now in being, but all that ever have been: I, the famous Churches of *Asia, Corinth, Galatia* and *Thessalonica*, who were the first Churches, and were (as *Brightman* in his book called *A Revelation of the Apocalips*) the best and the purest Churches: for after the Apostles dayes, greater corruptions sprang up in the Church.

His words are,
the Apostles
Church was
most perfect,
and was not
to be made

perfect, by the inventions of them that come after. Let the old customes hold: behold, whatsoever is first that is true, and whatsoever is later that is false. Chap. 3. pag. 113. There was, saith he, a godly Discipline, did not tolerate men in any sort living wickedly. Chap. 2. pag. 37. which Discipline ought to be in every Church.

Now, if there were such corruptions in the Church in the first and purest times, shall we think to have the Churches in our times free from all corruptions? I do not write these things to plead for sin and corruption, I rather desire to mourn and be humbled for them: But I write these things to shew you your great mistake, in that you say there can be no true Church nor Ministers, where such fruits are: but beware of condemning the generation of the Just, because of miscarriage of some persons, that live in the Church or, because of the faults and infirmities of the godly men in the Church; remember what a curse *Ham* brought upon himself, for uncovering his Fathers nakednesse, and what a blessing *Shem* and *Japhet* brought upon themselves, for covering their Fathers nakednesse. But above all, take heed of slandering and belying our Ministers, and Churches, by accusing them falsely, a sin that is too frequent among you it is better to erre in over much charity, then in sensoriousnesse and rash judging. But that I

Gen. 9. 21, 22,
23, 24.

may the better rectifie your judgements, and all other that separate from our Churches, I shall endeavour to shew you your mistake in, and about the perfection of the Church of Christ, which I conceive is, because you do not distinguish between the outward visible Church of Christ, and the invisible Church, the mystical body of Christ. Now I say, that the invisible Church is perfect in Christ, because all the members of that Church, are members of the body of Christ, being joyned in one Spirit, and to such the A-

1 Pet. 1. 1, 2. *pistle Peter doth speak unto. Peter an Apostle of Jesus Christ, to the strangers scattered throughout Pontius, Galatia, Cappadocia, Asia, and Bithynia; Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus*

Heb. 12. 22,
23, 24.

Christ. Also the Apostle to the Hebrews saith; But ye are come unto Mount Sion, and unto the City of the living God, and unto the heavenly Jerusalem, and to an innumerable company of Angels, to the General Assembly, and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the sprinkling of just men made perfect, and to Jesus the mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel.

Now minde, the Apostle saith, they are elected or chosen the Church of the first born, which are written in Heaven: but when Jesus Christ speaketh of the visible, external

Marth. 22. 14. Church, he saith, *Many are called, but few are chosen: that is, many called to the profession of the Gospel of Christ, but few of those are elected and chosen to Life and Salvation.*

Marth. 25. 1, 2,
3, 4.

Also Christ saith, The Kingdome of Heaven is likned unto ten Virgins, which took their Lamps, and went forth to meet the Bridegroom, and five of them were wise, and five were foolish. [Minde] They were all Virgins, and they all

had

had Lamps, that is, they all had the outward external profession of the Gospel, but the wise Virgins only had the oyle of Grace. Also Christ saith, *The Kingdome of Heaven is like unto a Net that was cast into the Sea, and gathered of every kinde good and bad*: Now, by the Kingdome of Heaven, is not meant the Kingdome of Glory, but the Church visible here on earth, in which there are good and bad.

But you say that our Ministers are no true Teachers, because they profit not the People; to which I have answered in part before, where I shewed, that the Prophet *Esaï* profited not the People of *Israel*, and yet was a true Prophet: But I do deny what you speak to be true, and say, that our Ministers do profit the People, what ever you say to the contrary; because a blind man cannot see the Sun, therefore doth not the Sun shine? because you Quakers, who are blinded with error, and cannot see that our Ministers doth profit the People, do they not therefore profit the People?

I shall shew you what I see and know of a truth of their profiting the People: I have known several Ministers, who have come to Parishes to Preach, where the People have been generally Ignorant, Profane, and Superstitious, and God hath so blessed the labours of the Ministers among those People, that they have been generally reformed from their Ignorance, Profaneness, and Superstition; and is it not profitable to People that were Ignorant, to be instructed? for those that were Profane, to be morally civil? for those that were Superstitious, to be brought off from their Superstition? and many that have been, not only convinced of their sins, but truly and really brought to believe and repent of their sins, and many that

have been in great horrou and trouble of conscience, even ready to despair, have been by their meanes, as instruments, raised up, and have received true spiritual comfort, and are not such profitable Ministers? Also they do by their Preaching, strengthen and confirm the Faith of Believers, for it is the work of a Minister of Christ, not only to convert, but also to strengthen, and confirm those that are converted, that they may *grow in Grace, and in the knowledge of our Lord Jesus Christ*, though you Quakers say you are so perfect, that you cannot grow in knowledge, nor grace.

2 Pet. 3. 18.

Also know, that were it not for our publick Ministers, people would in time, grow Atheistical, and become like Savage, brutish Heathens; as for those sins which you say do abound among Teachers, and People: I say it is no new thing for you Quakers to accuse, revile, and slander all men that are contrary to your judgement: But if such sins did abound among us, that doth not prove our Ministers to be no true Ministers, nor our Churches to be no true Churches, for I have proved that there hath been as great sins in the first age of the Church, as in *Corinth, Galatia, Thessalonica*, and the Churches of *Asia*, and yet they were all true Churches, and the Ministers true Ministers; but for your selves, you are like the Pharisees, that could finde faults in others, but could see none in themselves. *And why beholdest thou the mote that is in thy Brothers eye, but considerest not the beam that is in thine own eye?* which bringeth me to the tryal and examination of the perfection among you Quakers, that it may appear whether you be the innocent Lambes of Christ, the holy Seed, the Called, the chosen of the Lord, the Witnesses, the Saints, the children of the Light, the perfect ones, for so you write in your Paper,
but

Mat'h. 7. 3.

but it had been better, if it had been written or spoken by others, than by your selfe; but you follow your Fathers the *Pharisees*, who praised themselves, and your Fathers the *Papists*, who say they are the only true Church, which cannot erre, as you Quakers say of your selves.

Wherefore I shall now endeavour to examine your perfection, whether you have that perfection, which the Scripture doth hold forth and teach. I have at large proved the perfection which our Ministers teach to be by Faith alone, in believing what Christ hath suffered and done for us. Also I have proved, that there is no perfection in our selves, that is to say, no man is able perfectly to keep and fulfill the whole Law, in thought, word and deed; but you Quakers say that Christ hath abolished the Law, an old Antinomian error, which hath been often confuted, wherefore I shall not trouble my self about it, but I shall examine whether you Quakers do perfectly keep and obey the commands of Christ and his Apostles, and whether you walk according to the example of Christ and his Apostles. Now Jesus Christ hath given forth several commands, which you Quakers do not obey, but teach men that they ought not to be obeyed: now Christ saith, that *whosoever* March. 5. 19. *shall break one of these least Commandements, and shall teach men so, he shall be called the least in the Kingdome of Heaven;* that is, none at all. Now, if Christ threaten such as teach men to break one of the least of the commands of the Moral Law, how do you think to escape, that teach men to break his commands, which he gave forth with his own mouth, in the time of the Gospel, and that neer the time of his Suffering, and Ascension? but you will say, this is a false accusation, wherefore it remaineth on my part to prove it. And to that end, I shall first begin with that command, which

Math. 28, 18,
19, 20.

which Christ gave to his eleven Disciples. *And Jesus came, and spake unto them, saying, all power is given unto me, in Heaven and in earth; Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you, and lo I am with you alway, unto the end of the world.*

Now, I do affirm, that this command of Christ was given by him, not to the Disciples only, but in them, to all the Ministers of the Gospel that shall succeed them, unto the end of the world; and that this command, of baptizing in the name of the Father, Son, and Holy Ghost, is the baptizing with Water, which ordinance is to continue unto the end of the world, or Christ his second coming.

Now you Quakers do deny the observing of this command of Christ, and teach men, not to obey the same, but say, it was a command that was to continue only for a time, untill the coming of the Holy Ghost; this several of your Teachers have affirmed unto me, at several times, and *Fona Dell*, in his book called, *A voice from the Temple*, saith, that Baptism and the Lords Supper, were but ceremonies that were to last but for a time.

Wherefore I shall prove, that this command of Christ to his Disciples, was to continue in the Church, untill his second coming, and was not to cease at the coming of the the Holy Ghost, as you say it is: Now, [Minde] the words, and they do plainly prove it, for Christ saith; *I am with you alway, even unto the end of the world*: Now the Apostles did not live *alway unto the end of the world*, but some of your company say, *by the end of the world*. Christ doth not mean the time of dissolving of all things in the world, or Christ his second coming, but till the world

was

was ended in them, and that was, when they were perfect: but consider what an absurd interpretation this is, for if that be the meaning, then it must needs follow, that Christ left the Apostles, when the world was ended in them: but I would know, where you finde the end of the world in Scripture, to be taken for the end of the world in a Man; but while you go about to defend one error, you run into many: but I shall shew from the Scripture, that this ordinance of Water-Baptisme, was practised in the Church, after the sending of the Holy Ghost, and after the Holy Ghost was received by many: In the *Acts* of the Apostles we read, that *the Apostles were* Acts 2. 4. *all filled with the Holy Ghost.* Surely no Quaker ever had such a measure of the Spirit, and yet the Apostles after that baptized with Water, as we may read in several places in the *Acts*; to instance one, which may serve in stead of many, the Apostle *Peter* being sent for by *Cornelius*, by the Lords own appointment, and coming into *Cornelius's* house, preached the Gospel unto him, and many other Gentiles. And to him give all the Prophets witness, that *through his name, whosoever believeth in him, shall receive* Acts 10. 43, *remission of sins*; While *Peter* yet spake these words, the Holy 44, 45, 46, 47, Ghost fell on all them which heard the word. [*Minde*] *Peters* Preaching is called the Word. Then answered *Peter*, Can any man forbid [*Minde*] Water, that these should not be Baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord.

Now, can you tell how to deny this practice of the Apostle *Peter*? if Christ his meaning were, that this Baptisme, should last but while the coming of the Holy Ghost, then did not *Peter* know Christs meaning, for he obeyed that

that command of Christ, baptizing them after they had received the Holy Ghost.

But as you are ignorant of the Covenant of Grace, so are you ignorant of the Signes or Seals of the Covenant: for when God made a Covenant with *Abraham*, he gave Circumcision for a signe or seal of that Covenant, *And ye shall Circumcise the flesh of your fore-skin, and it shall be a token of the Covenant between me and you.* Also the Apostle saith, that *He received the signe of Circumcision, a seal of the righteousness of the Faith which he had, yet being uncircumcised.*

Gen. 17. 11.

Rom. 4. 11.

Now, as Circumcision was a sign and seal in the time of the Law, before Christ his coming in the flesh, so hath Christ ordained Baptisme, a sign and seal of the righteousness of Faith, in the time of the New Testament, to the end of the world; according to that of the Apostle *Peter*, in the dayes of *Noah*, while the Ark was a preparing, where-
 in few, that is, eight soules were saved by Water. *The like figure whereunto, even Baptisme doth now save us; that is, it is a sign or seal of Salvation by the resurrection of Jesus Christ, who is gone into Heaven, and is on the right hand of God.* [Minde] he saith Baptisme doth now save us, I never read of a Light within us that saveth us.

1 Pet. 3. 21, 22.

1 Joh. 5. 7, 8.

Also the Apostle *John* saith, that *as there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, so there are three that bear witness in Earth, the Spirit, and the Water, and the Blood, and these three agree in one.*

Now, by Water can be meant no other thing, than the Water in Baptisme; that as Water doth wash away the filth of the Body, so doth the Water in Baptisme witness, that Christ by his Blood, hath washed away the filth of sin; but one of your Teachers asked me, if I were

so

so Ignorant to believe, that the Water in the Thames, or any other Water, could do a mans Soul any good? To which I answer, that Water simply considered in it self, it hath no such vertue, but consider it in relation unto Gods Ordinance, used according to his command, and appointment, it is profitable to the Soul.

But you speak and believe like *Naaman the Assyrian*, who coming to the Prophet *Elisba*, to be cleansed of his Leprosie, when the Prophet sent him word, to only *go and wash himself in the waters of Jordan seven times*; he was in a great rage, saying, *Are not the Waters of Damascus, better then all the Waters of Israel?* he considered not, that Gods command doth give vertue and efficacy to the thing, for which it was appointed: and this cleansing of *Naamans* Leprosie, by the Water of *Jordan*, was an emblem or type of our Baptisme; we know God did make the *Walls of Jericho* fall by the blowing of Rams hornes, because he had commanded and appointed so; it is a great sin to disobey Gods command, although the thing commanded, seem never so small and contrary to our sense and reason.

We know what the Lord did unto *Moses*, because his Son was not Circumcised according to Gods command; And it came to passe by the way in the Inne, that the Lord met him and sought to kill him. Now if the Lord would not bear with *Moses* his neglect, of Circumcising his Son, how do you Quakers think to escape Gods displeasure, who not only neglect Gods Ordinance of Baptisme, but also teach, that it is abolished and uselesse, and make a meer mock at Water-baptisme? but the Apostles of Christ did highly esteem of that Ordinance of Baptisme. I, Christ himself did not only command it, but honoured it, in being Baptized himselfe, who had no need of it, for himself, but

Matth. 3. 15.

that he might be an example unto us; for saith he, *This it becometh us, to fulfill all righteousness.* [Minde] Christ calleth it righteousness.

Matth. 3. 16, 17.

Also God the Father did highly honour Baptisme, in that he opened Heaven at the Baptisme of Christ, and sent the Spirit, descending like Dove, and lighting upon him, and a voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased.*

And as God the Father, Christ his Son, and the Apostles, did honour this Ordinance of Baptisme, so did the Ministers of the Gospel, since the Apostles dayes, highly esteem the same. I shall alledge what Calvin writeth concerning Baptisme, I hope you doe not count him a Popish Father, in his 23. Sermon on Gal. 3. 17. his words are these; *And in good sooth all of us professe the Gospel, and yet we shall finde a number of people that know not the true use of Baptisme, nor whereto it availeth, nor to what end it is ordained; but such shall pay dearly for taking such a pledge at Gods hands, he will shew them that it is too costly a thing to be abused, for as much as it is said to be a Seal, whereby we are assured of the benefits of Christ his Death, and Resurrection; that whereas many have lived, some twenty, some forty, some fifty years in the world, without knowledge to what end they were Baptized, it were better for them that they had been born dead, and to have been sunk a hundred times in the earth, than so to have unhallowed so holy a thing. And therefore let us bethink our selves the better, and learn that, although there be but a little water cast upon our heads, yet notwithstanding it is not a vain figure; for the Heavens are opened upon us, and God speaks in it, as it were from Heaven, and Christ is there present with his blood, as witnesses of the usage and operation of the Sacrament.* Let us think well upon these things, and let

let them be well rooted in your hearts, by which you, and all others, may see what an esteem Calvin had of Baptisme. Also in his fourth book of *Institutions*, chap. 11. concerning Baptisme, his words are these; *Baptisme is a token and proof of our cleansing, or to expresse my minde better, it is like a sealed Charter, whereby God confirmeth unto us, that all our sins are cancelled, and abolished, that they may never be rehearsed nor imputed.*

Also Beza, in his Annotations upon the fifth chapter to the *Ephesians*, ver. 26, 27 *Christ loved the Church, and gave himselfe for it, that he might sanctifie it, and cleanse it by the washing of water, through the word, that he might make it unto himselfe a glorious Church, not having spot or wrinkle, or any such thing.* (o) Baptisme is a token, that God hath consecrated the Church to himselfe, and made it holy by his word, that is, his promise of free Justification and Sanctification in Christ; (p) because it is covered and clad with Christ his justice and holinesse. I have written what these two eminent Ministers did believe, and maintain, concerning Baptisme, who lived in the Church of *Geneva*, because that Church hath and is counted one of the best reformed Churches from Popery, and therefore I hope you will not say they were Popish writers, and I am certain they were no Quakers, for they observed Christ his ordinance of Baptisme, which you deny, teaching, that it is of no use now in the Church, in which you disobey Christ his command, and walk contrary to his practice, and walk contrary to the practice of the Apostles, and all the Ministers of the Gospel, in the best reformed Churches, and therefore are not perfect.

But you say, that if it be lawful now to Baptize, yet is it not lawful to Baptize Children, and therefore our Ministers do,

Calvins Instit.
chap. 11.
Sect. 1.

*Ephes. 5. 25,
26, 27.*
Read those
Annotations
in the Bible,
the Geneva
Print.

Which E. B. I
conceive to be
Edward Tur-
rowes; the
Book was gi-
ven me by one
Berch a Qua-
ker.

that which Christ never commanded, which is the thing you all fly unto, when you are put upon the tryal of the lawfulness of Baptisme, and that is one of E. B. his objections against our Ministers, in his book called, *A just and lawful tryal of the Teachers, and professed Ministers of this age, and generation, by a perfect proceeding against them, and justly weighed, measured and condemned.* Which book was given me by a Quaker in London, as being unanswerable.

E. B. pag. 2.
4th Ground.

I have answered already all the chief grounds and reasons alledged in the said book, against our Ministers, but this being one ground, that our Ministers Baptize or sprinkle Infants, and tells them they are Christians before they preach to them, contrary to the practice of Christ and his Apostles.

Now although it was not in the least any part of my intention, when I began to write, to meddle with that controversie of Baptizing Childen, because I was to write against Antibaptists, not Anabaptists, yet finding since that, Quakers, who are Antibaptists, in that they deny all Water-baptisme, do make that one of their chief grounds against the lawfulness of our Ministers, both in their writings and disputings.

I was moved to bestow a little more time and labour, in answering you in that particular, although I might have saved that labour, in regard Mr. Richard Baxter hath so plainly proved the lawfulness of Infant-baptisme, in his answer to Mr. Tames: but because I know you Quakers

And to shew you what were, and are the grounds & reasons, that kept me from turning to the Anabaptists, and I hope shall ever keep me, though often assaulted by them,

I shall write such grounds and reasons, as I conceive are sufficient to prove the lawfulness of Infant-baptisme. Wherefore I shall first lay down this assertion, That the Covenant of Grace, which God made from the beginning with *Adam*, and renewed unto *Abraham*, is the same for substance, which we have now in the dayes of the Gospel; and as he did give Circumcision, a Sign and Seal of that Covenant before Christ his coming in the flesh, whereby they and their children were distinguished from the Heathen Gentiles; so hath the Lord Christ appointed Baptisme, a Signe and Seal of the same Covenant in the dayes of the Gospel, whereby all those that believe the Gospel of Jesus Christ, they, and their children, are also distinguished from Heathen Infidels, that believe not the Gospel.

Now, the Covenant of Grace was made to the children of all those that are within the Covenant, *I will establish* Gen. 17. 7. *my Covenant, between me and thee, and thy seed after thee, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.*

Now, all those that are of the Faith of *Abraham*, are the seed of *Abraham*; and if ye be Christs, then are ye *Abrahams* seed, and Heirs according to the promise, and the Father to them that are not of Circumcision, but also walk in the steps Rom. 4. 12. *of that Faith of our Father Abraham.*

Now, the children after Christ his coming in the flesh, were counted within the Covenant, so as to be accounted visible Members of the Church, and so capable of the outward external Sign and Seal of the Covenant; I shall prove, first, by the words and example of Christ himself, when they brought Infants unto him. *But the Disciples* Math. 18. 15. *saw it, and they rebuked them, but Jesus called them unto him, and said, suffer little Children to come unto me, and forbid them*

not, for of such is the kingdome of God. Now, if children belong to the Kingdome of God, then surely the Seals of the Kindome do belong unto them. Also when Christ Matth. 28. 19. gave Commission to his Disciples, he said, *Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Now, are not children part of the Nations? and if you say they must be taught first, I answer, that Mr. Baxter hath proved, that by Teaching is in the Original, Disciple them; where he also proveth, that children are Disciples, as well as others. Also the Apostle Peter said unto those Acts 2. 38, 39. converts in the Acts, *Repent and be Baptized, every one of you in the name of Jesus Christ, for the remission of sins; For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

Now, if the Promise did belong unto their children, surely the Seal of the Promise doth belong unto them, and it cannot be Circumcision, for that was abolished: wherefore it must needs be Baptisme, which is the Badge or Seal, whereby Christians are distinguished from others.

Also the Apostle writing to the *Corinthians*, some men having unbelieving Wives, and the Women unbelieving Husbands, were in doubt whether they might live together, the Apostle therefore doth resolve their scruples, telling them, that there was no cause of separation; for, 1 Cor. 7. 14. saith he, *The unbelieving Wife is sanctified by the believing Husband, and the unbelieving Husband, by the believing Wife, else were your Children unclean, but now they are holy.*

Where the Apostle cannot be understood of any inherent holiness, but rather a relative holiness, which makes the person capable of being a member of the visible Church,

Church, by the Ordinance of Baptisme. I know the Anabaptists say the meaning is, else were your children Illegitimate, that is, base born; but that cannot be the Apostles meaning, for the Apostle saith, that *the unbeliever is sanctified by the believer.*

Now, I never read in Scripture, that being lawfully Married, made children holy or unholy; for I believe Jews and Turks are lawfully Married, but that doth not make their children holy: but if that interpretation were granted, it will serve to prove the point in controversie, for no Bastard was to be admitted into the Church, and Congregation of the Jews, and were therefore not to partake of holy things; but all children that were born, being not Bastards, were admitted visible members of the Church, and were capable of that federate relative holinesse; and if the Apostles meaning be, of their being not base born, but legitimate, then I say, he doth thereby intimate, that then their children were capable of being made visible members of the Church by Baptisme, as well as the children of the Jews by Circumcision; or else, the Jewes and their children, had a greater priviledge in the time of the Law, before Christs coming in the flesh, than we Christians in the dayes of the Gospel since his coming: for to be out of the pale of the Church, was counted an unholy, unclean condition; I, they were counted Doggs by Christs own words, *It is not lawful to give Childrens bread unto Doggs,* March. 15. 27. *and without are Doggs;* and if the children of the Church of the Jews were externally holy, by being visible members of the Church, and Christians children unholy, because no visible members of the Church: Are not our children in a worse condition than theirs, and so we have lesse priviledge than they? now the Scripture declareth,
that

that the Church and People of God, in the dayes of the Gospel, have far greater priviledges than the Church of the Jews, and this Christ himself sheweth, where he saith,

Matth. 11. 11.

Verily I say unto you, among them which are born of women, arose there not a greater then John Baptist, notwithstanding the least in the kingdome of Heaven is greater than he: whereby Christ would teach us, that John the Baptist was the greatest among all the Prophets that went before him, because

Joh. 1. 36.

he had the presence of Christ pointing at him: Behold the Lamb of God, that taketh away the sins of the world; and yet the least believer in the Kingdome of Grace is greater than he, because Christ had not then actually suffered for sin, nor was not risen from the dead, but the least believer doth now by Faith see Christ hath actually taken away sin by his Death and Suffering, and is risen again for our

Matth. 13. 16.

17.

Justification: Also Christ saith, Blessed are your eyes for they see, and your eares for they hear, for verily I say unto you, that many Prophets and righteous men have desired to see those things which you see, and have not seen them, and to hear those things which you hear, and have not heard them; And are not these great priviledges? Also the Apostle writing to the Hebrews, in the eleventh Chapter, writeth a Catalogue of the faithfull, and in the end concludeth; And all these having obtained a good report through Faith, received not the Promise: God having promised some better thing for us, that they without us should not be made perfect: The Apostle Peter also testifieth the same, Teaching what, or what manner

Heb. 11. 39.

40.

[Minde]

1 Pet. 1. 10,

11, 12.

of time, the Spirit of Christ, which was in them did signifie, when it testified before hand the Sufferings of Christ, [Minde] and the glory that should follow, unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you; of which Salvation,
the

the Prophets have inquired and searched diligently who prophesied of the grace that should come unto you. By which Texts of Scripture, ye may plainly see, that the Church and people of God, in these times of the Gospel, have greater priviledges then the Church of the *Jews*, and therefore our Children as well as theirs, have the priviledge of being outward visible Members of the Church, which is only by Baptism.

But you Antibaptists, and the Anabaptists say, that although Believers, have now greater priviledges then the *Jews*, yet it doth not follow, that our Children are to be admitted visible Members of the Church, because there is no expresse command; nor example for baptizing Children.

To which I answer, that whatsoever may be proved from the Scripture by consequence, to be the scope and meaning of the Scripture, it is sufficient proof, and that is already made good: But seeing you do both stand to have expresse word of Command, or expresse Example; I shall desire you, or either of you, to shew me one command or example in Scripture, for the baptizing of those that are grown up, whose Parents, one or both were Christians, by professing the Gospel of Christ.

Now, if you have no rule nor example in Scripture, as I am sure you have not, why do you condemn another, when you Anabaptists are more guilty in that you baptise those that are of years, whose Parents profess the Gospel of Christ, and were formerly baptised in the name of Christ. Unless you count all those that profess the Gospel of Christ, to be Heathens, that are not of your Churches, which is a most uncharitable opinion.

But you farther object, that the Apostles baptised

object.

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baptized, none but such as did beleive and make a profession of their Faith.

Ans.

1 Cor. 1. 16.
Act. 16. 31.

To which I answer, that it is more then you can prove, seeing the Apostle baptized Houſholds, and it is more then you can tell, there were no Children in those Houſholds, unleſſe you know it by revelation.

Secondly, I ſay, that thoſe whom the Apoſtles baptized, who were of years, were ſuch as were converted from Ju- daiſme, or Heathens, and neither they, nor their Parents, ever professed the Goſpel of Chriſt; and did any of you, or any other, know any of our Miniſters baptize any *Jews, Turks, or Indians*, not profeſſing the Goſpel; they have baptized ſome, that have come from thoſe parts, after they have been converted, and made a profeſſion of their Faith, according to the example of the Apoſtle.

Thirdly, I answer, that elect Infants may have the root or habit of Faith, though not the act of Faith, if you be-
 lieve Chriſts words; For *Chriſt called a little Child unto him, and ſet him in the miſt of them, and ſaid whoſo ſhall receive one ſuch little Child in my name, receiveth me, but whoſo ſhall offend one of theſe little ones [mind] which believe in me.* By which words it doth appear, that elect Infants, may have the ſeeds of grace in their hearts; we read that ſome have been ſanctified from the womb; and that muſt be by the Spirit, for ſo the Text ſaith, ſpeaking of *John Baptiſt, And he ſhall be filled with the Holy Ghoſt, [mind], even from his Mothers womb.*

Joh. 1. 15.

It is the opinion of many ancient and modern Miniſters, that elect Infants do ordinarily receive the Spirit, in, or at their Baptiſm, as Chriſt at his Baptiſm, had the *Holy Ghoſt deſcending like a Dove, and lightning upon him.*

March. 3. 16.

Now

Now Christ was full of the Holy Ghost before, for in him dwelleth all the fulnesse of the God-head bodily. And there- Coloss. 2. 9.
fore the descending of the Holy Ghost, at that time, was to teach us to have a high esteem of that ordinance, as most of our protestant Ministers do hold and teach, and as Dr. Burges doth at large prove, in his Book called *Baptismal Regeneration*; Where this point of elect Infants, ordinarily receiying the Spirit, or seal of the Spirit, in their Baptism, is fully handled, with all objections against it answered; and I do the more press this point, because the Baptism of Infants is so much slighted, neglected, and contemned, by many in our days; For I suppose that elect Infants, being meer patients in the work of Regeneration, are as capable of the Spirits sealing, or applying the blood of Christ for the remission of their sins, as those that are of Age; for if there were a power in Adam by his sin, to make us sinners, before we did actually sin, much more there is a power in Christ, to make elect Infants righteous, before they have actual faith, else how shall those that dye in their Infancie be saved; and it is the Apostles own Argument, how strange soever it seem unto you. *For as by the disobedience of one man many were made sinners, so by the obedience of one, shall many be made righteous. And by grace are you saved.* Rom. 5. 19. Ephes. 2. 5.

Now, Infants are objects of Gods grace and free favour, as well as others, and therefore capable of the seal of the covenant of grace, being Children of those that professe faith in Christ; for it is not faith, as it is an act that saveth, but it layeth hold on Christ the Object, and so it is necessary to assure us, that we are in the covenant of grace, but doth not make us in covenant. Baptism.

And if you still object that there is no example for baptizing of Children, I further answer, that seeing you do so much stand upon the express Letter of the Scripture, I shall prove by the Letter of the Scripture that Children were baptized; For you may read that there came out of the Land of Egypt 600000 on foot, Men besides Children, and the Apostle saith, *That all our fathers were under the Cloud, and in the Sea, and were all men, women, and Children, all baptised unto Moses in the Cloud, and in the Sea.*

Now, that Baptism of theirs was written for our example, saith our Apostle, that we should not build too much upon outward priviledges, in that we are partakers of Baptism and the Supper of the Lord, as the Israelites did, for they were, many of them destroyed in the Wildernesse, notwithstanding that they were baptised, *and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ; and there passing thorough the Sea were baptised, whereby they were saved from their enemies, the Egyptians; and their enemies there destroyed in the Sea, did set forth our Salvation by Christ, according to that prophesie of Deliverance by him, He will subdue our iniquities, and thou wilt cast all their sins into the depths of the Sea.* That is, into the Sea of Christs blood, where all our spiritual enemies were destroyed, and we saved; *Thou shalt call his name Jesus, for he shall save his people from their sins.*

I shall now give you one reason more, which doth sway much with me, for Infant Baptism, and that is, the constant practise of all reformed Churches, ever since the Apostles days; I cannot be so uncharitable, as to think or believe, that all the Churches of Christ ever since the Apostles

Exod. 12. 37.

1 Cor. 10. 1, 2.

1 Cor. 10. 3, 4.

Micah. 7. 18, 19.

Math. 1. 21.

His days, lived in the practise of that which was against the will and mind of God; and this reason did sway much with that truly noble person, *Robert Lord Brooke* deceased, which I make bold to mention, because I have heard several persons of late affirm, that he was against Infant Baptism, Wherefore I shall write his own words, in his Book, called *A Discourse opening the Nature of that Episcopacy, which is exercised in England*, written a little before his Death, in the year 1641.

In which Discourse he laboureth to prove the unlawfulness of Episcopacy, as it was then exercised in *England*, and therefore fit to be abolished; where he doth start a Question or Objection, Whether the remedy will not prove worse then the Disease, by the change of this Church Government? That Anabaptism, Brownism, and Separatism, will increase, and every Ley-man will turn Preacher. *I wish the thing feared had not come upon us, but the reason of the growth and increase of all sorts of errors among us, doth proceed, as I conceive, not from the change of Church Government, but by reason of having none at all, but suffering a wicked sinful tolleration of all manner of Heresies, and Blasphemies.*

Now, that noble person was for a change of our Church Government, not for none at all; For we see that in *Scotland*, *Geneva*, and other reformed Churches, where they had no Episcopal Government, they kept Heresies and Hereticks out, better then we did here in *England*, in the time of the Episcopacie. This by the way, to return to what that good man doth write concerning the niceness of Anabaptism. *I will not, I cannot, saith he, take on me to defend that, men usually call Anabaptism: Yet I conceive that Sect is twofold; some of them hold Free will, community of all*

The nature of
Episcopacy.
Sect. 2. c. 7. p.
99, 100, 101.

things,

Surely this
honourable
person was not
of our new
State-mens
opinion.

things, deny Magistracy, and refuse to baptize their Children. These truly, saith he, are such Hereticks or Atheists, that I question, whether any Divine should honour them so much as to dispute with them? Much rather sure should Alexander's Sword determine here, as of old at the Gordian knot.

There is another sort of them who only deny Baptism to their Children, till they come to years of Discretion, and then they baptize them. But in other things they agree with the Church of England.

Truly these men are much to be pitied, And I could heartily wish that before they be stigmatized with the opprobrious brand of Schismatics, the truth might be cleared to them.

Many things, saith he, prevail very much with me in this point; The first he nameth to be this, because for ought I could ever learn, it was the constant custome of the most purest and primitive Church, to baptize Infants of believing parents; for I could never find the beginning and first rise of this practise. Whereas it is very easie to track Heresies to their first rising up, and setting foot in the Church. Again, saith he, I find all Churches, even the most strict, have generally been of this Judgement, and Practise, yea, though there have been in all ages some that much affected novelty, and had parts enough to discusse and cleer what they thought good to preach, yet was this scarce ever questioned by men of note, till within these last Ages. And sure the constant Judgement of the Churches of Christ is much to be honoured and heard in all things that contradict not Scripture.

Now, I believe that this noble person, so much to be honoured, both for his piety and Learning, had read more Ecclesiastical Histories, to find out the rise and beginning of Baptizing of Infants in the Church of Christ, then all you Quakers, unless some Jesuits among you, that go
under

under the Name of Quakers and Anabaptists. And yet he could never find the beginning of it, it being constantly practised in the Church, ever since the Apostles days.

But it is an easie matter to find out the beginning of Anabaptism, for if you would take the pains to read that Book called *The Rise and Growth of the Anabaptist in Germany*, you may find their beginning, and the beginning of your selves, although the name of Quakers of far later time, yet those that spring up there were your Forefathers, they layed the foundations of your opinions. And, face doth not more answer face in a Glasse, then you do answer each other; as I can shew you in several of their opinions and practises compared with yours; as their hearkning to a light within them, and revelations which they followed contrary to the Scripture, some of them running about the streets naked, as many of you have done; some of them burning their clothes, as some of you have done, although at their first springing up, they seemed to be such meek humble Saints, that they would suffer any thing; yet after they had gotten a sufficient number and strength, then they shewed themselves in their Colours, for then it was revealed that *John of Leyden*, may be a King, and that all the wicked must be destroyed, and King *John* and his Disciples must govern all, and have all the goods of the wicked, because they had no right to them; to which end they fortified *Munster* against the Emperor, perswading the people that God would feed them by a miracle, it being so revealed to them, by which the poor people were many of them starved, and at last King *John* and his company taken himself, and two more freedome and liberty of the people after they had gotten the Sword into their hands.

Their reviling
against Mini-
sters and Ma-
gistrates, their
denying to
take an Oath
before a Magi-
strate.

I wish that
we had not too
much experi-
ence of the A-
nabaptists pra-
ctising the
same things
here in En-
gland, for have
they not been
the chief In-
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destroying K.
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of his chief companions hanged, and put in three Iron Cages and set on the top of the three high Towers or Steeples, the rest banished, two ships laden with them, the Author saith came into *Great Britain*, where they first sowed those seeds of Heresie, from which have sprang up all those errors of Anabaptism, Familism, Antinomianism, Adamites, Seekers and Quakers.

I hope you will be convinced by all that I have written, that your Practise in denying the ordinance of Baptism, is contrary to the example of Christ, and his Apostles, and therefore in that you are not perfect.

And now I come to a second particular, in which I shall prove that you walk contrary to Christs command and example, and the example of the Apostles, and that is in that you deny the partaking of the Lords Supper, and teach that it is abolished, and not to be used in the Church of Christ, as *Foma Dell* in his Book, called *A Voyce from the Temple* writeth, and several others.

Wherefore, I shall briefly prove, that it was Christs command and Example, and the practise of the Apostles and all the reformed Churches, ever since the Apostles days.

Now, Christ before his Death, did institute and appoint this ordinance, as you may read in *Matthew*, *Mark*, and *Luke*. *Luk. 22. 19, 20* And he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body, which is given for you, this do remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood which is shed for you. Where we are to take notice, that Christ saith, this do in Remembrance of me, which is a command for them to do as he had done, and that it was Christs meaning to have them do the same after his Ascension,

scension is plain, because the Apostles did practise the same afterwards, which they would not have done, had it not been Christs command, and the Apostle Paul doth plainly prove it to be Christs command. *For I have received of the Lord, that which also I delivered unto you;* and what was that, but the Supper of the Lord? as the words following shew; but you will say, how long was the practise of that to continue? The Apostle doth tell you; *For as often as you eat this bread, and drink this cup, ye do shew the Lords death till he come.* But you say, Christ is come by his Spirit to every believer, and that is the meaning of it till he come. 1 Cor. 11. 23.

To which I answer, that I wonder you Quakers are not ashamed, to give such a sense of the words; and had I not heard it from several of your Mouths, and read it in several of your Books, I should not have believed it. 1 Cor. 11. 26.

Wherefore, to convince you of your error, pray tell me, Whether Christ was not come to his Apostles by his Spirit, and to all others that believed the Gospel of Christ? If Christ was not come to the Apostles by his Spirit, how did they write the Scriptures? Besides, the Scripture saith, That *the Apostles were all filled with the Holy Ghost, and began to speak with other tongues;* and yet the Apostles practise was to break bread after that; and therefore the meaning of the Apostle, to eat this bread, and to drink this cup, for so often as you eat this bread, and drink this cup, ye do shew the Lords death till he comes, must needs be meant of Christs second coming, namely, his coming at the end of the world, when he cometh to Judgement, 1 Thess. 4. 16, when the Saints bodies shall be raised out of their Graves, 17. and those that are then alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in

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the Air; and so shall we ever abide with the Lord; where then we shall have no need nor use of Sacraments, because faith then shall cease, being swallowed up in vision. But till then we have need of these outward ordinances, to help strengthen our faith, the Supper of the Lord being appointed by Christ himself, to that end, where we may see a representation of Christ crucified before our eyes, to help strengthen our faith; for the Apostles themselves had need of these ordinances; the Apostle *Paul* saith, *VVe*
 1 Cor. 13. 9, 12. *know in part. For now we see through a glasse darkly, But then face to face, [mind]* Now I know in part but then shall I know, even as also I am known.

Now is it not a horrible pride in you, to say, you are more fuller of the Spirit than the Apostles, that you have more knowledge, and stronger faith than the Apostles? for you see, the Apostles made use of this ordinance to strengthen their faith, and if you say, you have no need of this partaking of ordinances, do not you declare yourselves to be more perfect than the Apostles?

But *Fona Dell* in his *Voyce from the Temple*, doth affirm that you Quakers have such an infallible knowledge, that you cannot erre; but we can smell from whence you sucked in this poyson, even from your Father the Pope, the great *Antichrist*, who only claimeth this intallible Spirit. But this by the way.

Also *Fona Dell* in the said Book saith, that this outward ordinance of the Lords Supper, hath been much abused, and therefore not to be used in the Church any longer, as that Ceremony of the brasen Serpent, after it was abused by the *Israelites* to Idolatry, it was broken in pieces, and not to be used any more; and so he calleth it a Ceremony and shadow, and all other ordinances, which having
 been

been abused ought to be abolished.

For Answer to which, I shall only mind you of the Example and practise of the Apostle *Paul* concerning the same, in his Epistle to the *Corinthians*, who had so abused the Supper of the Lord, as I have not heard of greater, nor the like; for saith the Apostle, *In eating every one taketh before other his one Supper. And one is hungry and another is drunken. What, have ye not houses to eat and to drink in, or despise ye the Church of God?* By which it seemeth by the way, that the place where the *Corinthians* met, was not a house, but some place set apart for them to meet in.

1 Cor. 11. 21,
22, 23, 24.

But what did the Apostle order and appoint in that case? did he say, you *Corinthians* have so abused this Supper, that I command you not to use it any longer?

No, the Apostle was no Quaker, for he exorteth them, and instructeth them, how to reform these abuses, and how to receive the Supper of the Lord aright, and that he doth:

First, by laying down Christs institution and command unto him, for the use of that ordinance.

And secondly, sheweth the great danger of unworthy receiving.

Thirdly, directeth them how to receive the same aright.

But let a man examine himself, and so let him eat of that bread, and drink of that Cup. As if the Apostle had said, though there be such danger in unworthy receiving, yet would I not have you neglect the same: But examine your selves, and so come. And in the end of the chapter tells them, that *The rest I will set in order when I come.* But you Quakers will have no order.

1 Cor. 11. 28.

You have abused.

Last Vers.

And as this was the practise of Christ and his Apostles,

so hath it been the practise of all reformed Churches since the Apostles days.

You Quakers are alone in this practise, and woe be to him that is alone, and a woe be to them who are so wise in their own conceipt, as to think themselves wiser then Christ and his Apostles, and all the Churches of Christ, ever since the Apostles days, which I leave to your serious consideration; and be your own Judges, whether you be perfect, who walk so contrary to the command and example of Christ and his Apostles? Seeing the Apostle exhorteth, *Be ye followers of me as I am of Christ.* And so I come to a third particular, wherein your Practise is contrary to the example and Practise of Christ and his Apostles, and all reformed Churches.

The third particular is, your different practise from Christ and his Apostles in singing of Psalms.

Wherefore I shall lay down this for a truth, That singing of Psalms with a Voyce, is a part of Gods worship now in the days of the New Testament, as well as in the days of the old.

For proof whereof, take the example of Christ and his Apostles, Who sang a Psalm or Hymne together after the administration of the Lords Supper, which was a time of Sorrow and Heaviness; for Christ had newly told them before of his being betrayed, and the time of his suffering was neer at hand, and yet they sang a Psalm together, which surely was for our example; also the Apostle *Paul* and *Silas* being in prison, Sang praises unto God; also the Apostle *Paul* instructeth and exhorteth the *Ephesians*, to speak one to another in *Psalms and Hymnes*, and *spiritual Songs*; and so to the *Colossians*, Teaching and admonishing one another in *Psalms and Hymnes*, and *spiritual Songs*.

Also

March. 26. 30.

A. 8. 16. 25.

Ephes. 5. 19.

Coloss. 3. 16.

Also the Apostle commandeth the *Corinthians*, that ^{1 Cor. 14. 15.} such as sing in the Church, should not only sing in the Spi-^{16.}rit, but with understanding.

Also those who sang when they had gotten Victory over the Beast, are said to sing the Song of *Moses* and the *Lamb*, by which it seemeth, that the Song of *Moses* did ^{Rev. 15. 3.} suit with that deliverance.

But it is objected by you and others, that these were *Object.* not the Psalms of *David*, but some other Hymnes, or spiritual Songs immediately inspired; which you like well, and sometimes perswade your selves, that you have such inspirations, and fall a singing meer non-sense, which edifies neither your selves nor others.

Wherefore I shall shew, that all these three Titles, are given to *David's* Psalms; some are called Psalms, some are called Hymnes, some are called Songs, that is, spiritual Songs.

The Prophet *David* hath given these titles or names to them. To the chief Musician a Psalm of *David*; also a Psalm ^{Psal. 13. 14. 15.} and Song, at the dedication of the house of *David*, To the chief ^{18. 19. 20.} Musician for the sons of *Korah*, a Song upon ^{Psal. 30. 46.} *Alamoth*.

Now, what reason can be given, why the Apostle should direct us in our singing, to the very Titles of *David's* Psalms, if it were not his meaning, that we should sing them; so that you must exclude the Psalms of *David*, from the name of Psalms and Hymnes and spiritual Songs; or else you must be forced to acknowledge, that we are ex-
And Hymnes is the general title for the whole Book of Psalms, though it be translated the Book of Psalms of David and Asaph,

as Mr. *John Cotton* Teacher of the Church of *Boston* in *New England*, sheweth in his Book called *Singing of Psalms*, a Gospel ordinance, who knew the original tongue better than you *Quakers*, which Mr. *Cotton* left his living at *Boston*; and left his native Country old *England*, and went to *New England*, because he could not in conscience conform to the Bishops ceremonies, therefore no Popish Author.

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horted to sing them as well as any other.

2. *Ans.*

Some make
no difference
between *David*
King, and *Da-*
vid a King and
a Prophet, but
say he was a
Lay man.

Is it not better to sing those Psalms or Hymns of *David*, which we know to be indited by an infallible Inspiration of the spirit, then to sing such Songs or Hymns as men invent of their private spirits, or pretend to be immediately inspired by the spirit, which appears to be their own fancies, by the distractions and contradictions that are in them?

3. *Ans.*

Doe you not think that Christ was better able to indite and sing new Psalmes or Hymnes then you Quakers, and yet we have not the least intimation in Scripture, of any new Psalm or Hymne, indited or sung by Christ and his Apostles after the Lords Supper, which certainly would have been recorded by the Evangelist, who records far less matters in things which pertain to Gods Worship. And it is supposed that Christ did sing with his Apostles, one of these Psalms appointed or used to be sung at the end of the Passover, and some affirm that it was the 118 Psalm, which Christ did sing. I confess by the suitableness of the Psalm to the occasion, there may be some probability, but I think no certainty.

object.

But our Psalmes are not the same in meeter, nor the same tunes which the Jews had.

Ans.

That seeing the singing of Psalmes is a dutie commanded, and amongst others those of *David*, and hath hid from us the *Hebrew* tunes, wherewith the Psalms of *David* were wont to be sung, it must needs follow, that the Lord hath left it to the libertie of the Church to sing them in such plain grave tunes as may fit the solemnitie of Gods Worship, and that because that tunes are but circumstantial and not the substance; and the Church now in the dayes of the Gospel is not in her minoritie or young age, but in her man-age or full grown age, as the Apostle speaketh, and therefore fitter

Gal. 4.1, 2, 3;
4.5, 6.

101.10.1

to

to appoint circumstantial things in Gods Worship then the Jews, being in their non-age.

But Davids Psalmes are to be sung with Davids Spirit, or the same Spirit which David had, but in your Churches wicked persons sing that have not the Spirit.

Object.

That the whole congregation of the Church of the Jews did sing the Psalmes of *David*, and do you think that all those among the Jews that sung *Davids* Psalmes, had the same Spirit which *David* had in composing of them?

1. Answer.

Though Spiritual gifts are necessary to make melodie unto the Lord in singing, yet are they not the onely cause and ground of singing; but the chief ground is the moral dutie lying upon all men by the commandment of God, *If any be merry let them sing Psalmes*; now wicked men are merry as well as godly, though they have no true cause.

2. Answer.

Mr. Cotton, ch. 9. pag 44.

All men in general are by the commandment of God and by the light of nature taught to pray to God for his blessings and to praise him for his mercies: although I know you Quakers say and maintain the contrary, having several times heard you affirm it. But I shall make good what I have written by Scripture, that it is a dutie incumbent to all good and bad to pray unto God for his blessings; *Is any afflicted let him pray, is any merry let him sing Psalmes*;

3. Answer.

James 5. 13.

Also the Lord hath given a general Commandment to all men upon earth, *Sing unto the Lord all the Earth, make a joyfull noise unto the Lord, all the Lands come before his presence with singing. Sing unto the Lord all the Kingdoms of the earth. O sing praises unto the Lord.* Now, by all the Earth, all the Lands, all the Kingdomes of the Earth, is to be understood all the People of the Earth, Lands and Kingdomes, and surely all are not Saints in them. *The Lord is a great God, and a great King above all gods, and therefore make a joyfull noise to him with*

Psalms 91. 1.

Psalms 100.

1, 2.

Psalms 68. 32.

Psal. 95. 2, 3.

Psal. 96. 4.

Psalmes

Psalm 145.
6, 7, 8, 9, 15
16, 21.

Jer. 10. 25.

Psalmes, he is to be feared above all gods, and therefore sing unto him all the earth. So that Gods greatness and goodness in his works of creation and providence that concerneth all the sons of men in general, are grounds of prayer and praises: *The Lord giveth food to all flesh,* therefore let all flesh bless his holy Name, *Let every thing that hath breath* (wicked men have breath) *praise the Lord for his mightie Acts, and for his exceeding greatness, and let us call upon him and praise him, for it is he that made us, and not we our selves.* Now, God made all men, the wicked as well as the godly, and therefore they are bound to pray to God, and praise God as well as the godly; and therefore the Lord threatneth *that he will poure out his wrath upon the Heathens, and all the Families that call not on his Name.*

What then shall become of you Quakers, that not onely neglect this Dutie of Prayer and Praising God in your Families, but sit down to meat, and rise from it more like Swine then Christians.

Jona. 1. 6, 14.

Jona. 3. 9, 6, 10

1 King. 21.
27, 28, 29.

But you teach men so to do, telling them that it is a sin, and so teach men to sin, while you teach them to disobey Gods cōmand. The Heathen that were in the ship with *Jonah* may rise in judgement against you; for they by the light of Nature knew that God was to be prayed unto, and the Heathen *Ninewites repented, proclaimed a fast, and surely prayed as well as fasted, and God repented of the evil that he had said he would doe unto them:* Also wicked *Ahab*, when he humbled himself before the Lord by fasting, and prayer, the Lord said to *Eliab, Seest thou how Ahab humbleth himself before me, I will not bring this evil in his dayes.*

But you Object, That the Prayers of the wicked are an abomination unto the Lord, and so their Praises; for what hast thou to do to take my Name in thy mouth, and hatest to be reformed?

I answer,

I answer, That it is said also by the same Prophet, *That the plowing of the plow-man is sin*, and it is a truth, that the eating and drinking of every man out of Christ is sin. Will you therefore say that wicked men ought not to plow? I fear then we should want corn; and if wicked men should refrain from eating and drinking, would they not starve, and would not they then be guiltie of their own death, and so be self murtherers? But you must learn to distinguish between Actions morally good, and divinely good, and between actions civilly good in themselves, and divinely good.

Now to plow or do any other action or work of a mans calling, are good civill morall works in themselves; and yet the person doing them being not justified they are not good unto him, because, *Whatsoever is not of faith is sin*; will you therefore teach that no wicked man ought to doe the works of his calling, nor eat nor drink, because they are sin to him in doing them.

The reason is the same in morall works, *to hear, read, pray, sing Psalmes, and giving of thanks*; they are works morally good, being commanded by the Lord, but the person doing them being not justified they are not good to him: but yet ye may no more neglect these duties then the civil duties of your calling. For if a wicked man neglect these morall duties, he sinneth more then in doing of them; for in doing of them he may have a temporary good, as *Ahab*, and the *Ninevites*; and we read that when the young man in the Gospel said to Chrst, *All these have I kept from my youth, that Jesus beholding him loved him*; so that Christ did shew his liking and approving of those moral works which he said he had done. Mark 10. 20, 21.

Wherefore, to conclude this answer, I believe that al-

N

though

though a wicked man cannot be saved by his doing works morally good in themselves, yet he shall have less torment in Hell then those that do them not, *For he that knoweth his Masters will and doth it not shall be beaten with many stripes.*

I have made a little digression in answering these Objections, because I desire to take in all your Objections by the way, and answer them, hoping you will not be offended seeing your selves are often guilty of the same fault, if it be a fault, I aim onely at your good to rectifie your judgements.

But you Object, That in our Assemblies many sing they know not what, and many do know that they sing many of the Psalmes that are not sutable to their condition, nor sutable to the time and season, as when they sing *O Lord I am not puffed in mind*, they being proud; and *My hearts desire is bent thy Laws to keep*, when their hearts is against the Law; This I have heard some of you often object unto me, and others against singing of Psalmes.

1. *Ans.*

That the ignorance of men in discerning the true matter, or the right manner of a duty doth not exempt them from performing of their duty; for if a man know not what to pray, nor how, yet that will not excuse him either from praying himself, or from joyning with others that are better acquainted with Prayer then himself: So what if many a man know not what to sing, nor how to sing to Gods praise, yet that will not excuse him either from singing himself, or joyning with others that have more spiritual skill in that kind then himself.

2. *Ans.*

That none are compelled to joyn in singing any Psalm in or with the Congregation, and if any through ignorance doe sing that which is not sutable to their condition, may not, or must not others in the same congregation sing those things that are sutable to their condition.

That

That the Psalmes to be read by such is no sin, unless you 3. *Ans.*
 count reading the Scripture to be sinne; and why may they
 not as well sing them as read them, seeing the one is a duty
 as well as the other, & they may sing them doctrinal as well
 as read them doctrinal, as the truths contained in the Psalmes,
 and such may be convinced by singing them as well as read-
 ing them, as in the particulars objected, *O Lord I am not puffed*
in mind; may not a proud person be convinc'd that he ought
 not to be proud, and when a wicked man singeth, *My heart is*
bent to keep thy Law; may not he thereby be convinced and
 taught by that Doctrine, that his heart ought to be bent to
 keep the Law.

That it is ignorance of a mans own condition, and of the 4. *Ans.*
 matter contained in the Psalmes to think or say that the
 Psalmes are not futable to our conditions: for every Psalm
 setteth forth either the Attributes and workes of God and
 his Christ, or else describeth the estate and wayes of the
 Church and People of God, or describeth the estate and
 wayes of the wicked, or else it doth lively expresse mine
 own affections and afflictions, temptations and comfort.
 But whatsoever the matter of the Psalm concerneth, either
 of God or his Christ, the godly or the wicked, my self or
 others, the good or evil estate of one or other, it ever mi-
 nistreth fit matter and occasion to me of singing forth the
 prayes of the Lord, since the name of God is to be blessed
 in and by all, whether it goe well or ill with our selves or
 others; and I believe that there is no condition the
 Church is or can be in, in general, nor no condition which
 any Member is or hath been in, but there are Psalmes futa-
 ble to the same, and several Clerks are able to chuse such
 Psalmes as are fit and futable for all times, and for all states
 and conditions of the Church, and futable for all Ordinan-

ces, and futable to all Doctrines.

And lastly, the general practice of the Churches of Christ, is to me a thing much to be considered, and that it was the practice of the Churches of Christ after the Apostles dayes, several Histories do testifie, as Mr. *Cotton* doth largely prove in his book written in defence of this Ordinance of singing of Psalmes against the Antipsalmist. But you follow the Papists your Fathers, who are as great enemies to singing of *Dauids* Psalmes as your selves; and I could wish that some Protestants were not too much tainted with that Opinion. The Papist in contempt of singing of Psalmes, call them *Geneviah* Jigs, as you Quakers and other Sectaries, the brood of Antichrist, scoff at our Ministers, and people for singing of Psalmes, calling them *Hopkins* Jigs.

Master *Cotton*
singing of
Psalmes, a Go-
spel Ordina-
nce, cap. 12.
page 65, 66,
67, 68, 69, 70,
71.

But I hope I have sufficiently proved that we follow the example of Christ and his Apostles, and all reformed Churches, and that you do sin in not following the command and example of Christ and his Apostles, and therefore are not perfect; and so I pass from this particular, in which I have been the longer, in regard I have been so often opposed by you for practising this duty.

Some Quakers
call Ministers
Ballad-singers,
in contempt of
singing Psalmes

And now I come to a fourth particular, in which you walk contrary to the rule of the Scripture, and that is your practice in suffering and maintaining women to teach in your meetings, which you call your Church. Now this practice I have not only heard of, but am an eye and ear witness of, having heard two several women speak and teach in your meetings, where I heard them speak such nonsensical erroneous stuff that it is a shame to write it. And this practice is justified and maintained in Print, by one of their chief teachers *Richard Fanworth*, for so he saith is his name

*Sarah Blak-
bury.*

in

in the flesh, who hath written a Pamphlet called, *A woman forbidden to speak in the Church, the Grounds examined, the Mystery opened, the Truth cleared, and the Ignorance both of Priests and People discovered*; where by the way take notice, that where ever the letter of the Text doth speak directly against your errors, then you say there is a Mystery in it, and that none can open, but your selves.

But where the Letter of the Scripture seemeth to speak for your errors, then you say, away with your mystical meanings, the Scripture is to be understood as they speak according to the Letter, which I have often heard from your own mouths, and read in your books.

Wherefore I shall endeavour to prove Mr. Fanworths Mystery opened, to be the mystery of iniquity, proceeding from the spirit of Antichrist, being directly against the Doctrine of Christ contained in the Scripture. For saith the Apostle Paul to the Corinthians, *Let your women keep silence in the Churches, for it is not permitted unto them to speak, but they are commanded to be under obedience*; as also saith the Law; And if they will learn any thing, let them aske their husbands at home, for it is a shame for women to speak in the Church; also the Apostle to Timothy, *Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.* ^{1 Cor. 14. 34, 35.} ^{1 Tim. 2. 11, 12.}

Object. But you Quakers say, that there is a mystical meaning, which none know but your selves. And that is, that by the woman is meant the flesh, and by the speaking is meant the Spirit, which is in the Saints, and that may speak in the Church, whether in man or woman, male or female; this Farnworth writeth, in opening the Mystery.

Also Sarah Blackbury, when I alledged the Apostles words

words to her in *William Bonds* House, after she had been three or four hours there, a teaching or prating on the Lords day, she made me this Answer, *thou art the woman for thou art Flesh, that is, weak, and therefore thou art to keep silence, and I may speak, because I have the Spirit, by which the Scripture was written; but thou hast not the Spirit, and therefore hold thy babling, for thou knowest not the meaning of the Scripture.* To which I replied, but what is meant by the Husbands, that the women are to learn of, and to ask them at home? To which *Susan Bond* answered, *Christ was the Husband, and of him they were to be taught; and Sarah Blackberry* seemed to like the Answer well, for she made no exceptions against it, neither can she, nor any one else, if their doctrine be true, that they all have an infallible Spirit, and cannot erre, else they cannot be perfect, for error is sin; and I shall prove this to be an error, when I have taken away the false Vizzard, which you have put upon the these Texts of Scripture.

1 Cor. 14. 31. *Wherefore to shew you your error, I shall shew you the great absurdities, that do follow upon your interpretation, and for a full clearing of the text in the Corinthians, consider the words before; The Apostle saith, ye may all prophesie one by one, that all may learn. For God is not the Author of confusion.*

Now, lest the women from the word, [*all*] should think themselves permitted to prophesie, as well as the men, the Apostle, to prevent their mistake, whom he knew loved to speak too much; saith, *Let your women keep silence in the Churches, for it is not permitted unto them to speak; where take notice, that the Apostle speaketh in the plural number, women, and not permitted unto them to speak. The Apostle always when he speaketh of the flesh, speaketh*

ket in the singular number flesh ; also the Apostle speaketh in the plural number, Husbands , and not in the singular Husband ; by which you may see , what most barbarous conclusions will follow upon your interpretation ; For if by the women be meant the flesh, and by asking their Husbands, be meant Christ, then is Christ the Husband of the flesh , and that there are more Christs then one , seeing the Apostle saith, ask their Husbands at home ; by which word, home, it will follow, that Christ and the flesh dwell together, and that Christ is the fleshes home; so that you may see by maintaining an error , you run into many grosse errors. But you will say the Apostle to *Timothy*, saith, woman, in the singular number.

To which place I answer, that there will several errors follow, if by the woman be meant the flesh in that place, *Let the woman learn in silence* , if by the woman be meant the flesh, then is the flesh to learn ; But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. If by the woman be meant the flesh, then the flesh can teach, and can usurp authority over the Spirit; for *Adam* was first formed, then *Eve* ; if by the woman be meant the flesh, then is the flesh *Eve*, and was of Gods forming. Notwithstanding she shall be saved in childbearing, if they continue in Faith, and Charity and Holynesse , with Sobriety ; if by the woman be meant the flesh, then may the flesh be saved in child-bearing , and may have Faith, Charity and Holynesse, with Sobriety.

Now let your selves and others judge , whether you have an infallible Spirit, the same Spirit that the Apostles had that writ the Scripture , and that you know the true meaning of the Scripture ?

And whether such are fit to be Teachers of others ?

Whether

Whether men or women that give such interpretations of Scripture, and maintain such grosse errors.

Also the example of all the Churches of Christ, is a ground why women ought not to speak in the Church.

2 Cor. 11. 16. *But if any man seem to be contentious, we have no such custom, neither the Churches of God.*

Firmworths
Mystery opened of women speaking in the Church.
Pag. 2, 3, 4.

But you object, that several women did prophesie, as *Deborah*, and that one man had *four Daughters and Virgins*, and they did prophesie. And your *Sons and Daughters* shall prophesie.

Answer, that those women and virgins, who prophesied, were extraordinarily called, by an extraordinary gift which is now ceased; and they did not take upon them to be Teachers in the Church, but did prophesie of such things as were extraordinarily revealed or done in the Church; for the prophesie in the Prophet *Joel*, the same was accomplished in the *Acts*, for saith the Apostle *Peter*, *These* *Acts*. 2. 15, 16, *are not drunken as ye suppose.* But this is that which was spoken by the Prophet *Joel*, *I will poure out of my spirit upon all flesh, and your Sons and your Daughters shall prophesie.*

17.

I would have any of you, shew any one example, where a woman took upon her to be a Teacher in the publick Church? if any did take upon them so to do, the Apostle teacheth that they did transgresse; for it is to usurp authority over the man, which is a sin, and for a woman to take upon her to be a Teacher unto men, is to exercise the authority of a man, for we read of no women Teachers in the Church: But you say that none are to exercise authority over others.

1 Tim. 2. 12.

But are all in the Church equal and alike? which bringeth me to a fifth particular, wherein your practise is contrary to the command, example, and practise of Christ and his Apostles, and therefore are not perfect. The

The fifth is your not giving any reverence, honor, nor civil respect unto your Superiors and those that are in authority, but are in your carriage tō Superiors more like Heathens then Christians. Now it remaineth on my part to prove that Christ and his Apostles did both command and walk contrary to your practice herein. Christ said, *Give unto Cæsar, the things that are Cæsars, and to God the things that are Gods.* Luk. 12. 17. Now the name *Cæsar* was a word of Honour given unto all the *Roman* Emperours what ever their names were; as we used to call our Supream Magistrate King: Now Christ though a King himself did not say, Give unto *William* or *John* the things that are his, but give to *Cæsar*; He gave him the same title of Honour that the *Romans* gave him, though a heathen Emperour.

Also Christ teaching his Disciples humilitie, *When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man then thee be bidden of him, and he come and say, Give this man place, he being a more honorable person: but when thou art bidden, goe and sit down in the lowest room, that when he that had thee cometh, he may say unto thee, Friend, goe up higher, then thou shalt have worship or honour in the presence of them that sit at meat;* by which Christ doth teach that some persons are more honourable then others, and such are to be honoured of others.

But which of you having a servant plowing or feeding cattle, will say unto him by and by go and sit down to meat, and will not rather say unto him, *Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunk, and afterward thou shalt eat and drink;* now though this be to teach us that we are all Gods servants, and that when we have done all, we are commanded to say, *we are unprofitable servants.* We have done that which was our dutie, yet Christ useth
O this

this similitude, because of the equitableness and justnes of the same.

And as it is contrary to what Christ taught, so is it contrary to the practice and doctrine of the Apostles, for when *Paul* the Apostle of the Gentiles was brought before *Agrippa* to speak for himself, *Paul* said, *I think my self happy* *Agrippa*, because I shall answer for my self this day before thee: (mind) The Apostle doth not onely say *Agrippa*, but *King Agrippa*, though he were a Heathen King.

Acts 26. 2, 24, 25.

And when he spake for himself, *Festus* said with a loud voice, *Paul*, Thou art beside thy self, much learning hath made thee mad; *Paul* said, *I am not mad*: (mind) most noble *Festus*, though a Heathen Governour, he gave him the title of Honour, that of right did belong unto him. *Pauls* being a Christian did not make him brutish and uncivil, the Apostle knew that Christianitie did not destroy good manners, and what the Apostle practised, the same he taught unto others, as you may read in his Epistle to the *Romans*, *Render therefore to all their dues, Tribute to whom Tribute is due, Custome to whom Custome, Fear to whom Fear, and Honour to whom Honour*; and in the next verse, *Owe no man any thing but to love one another*, implying that it is a debt, that is owing to men in authoritie, and whosoever doth deny the paying of these dues of Tribute to whom Tribute is due, and Custome to whom Custome, and Fear to whom Fear, and Honour to whom Honour, are debtors to them, though they be Heathen Governours, for there were no other among the *Romans* at that time

Romans 13. 7, 8.

Also the Apostle to *Timothy*, exhorteth, That first of all *Supplications, Prayers, Intercessions and giving of thanks be made for all men; For Kings, and for all that are in Authority,* *that we may live a quiet and peaceable life in all godlynes and honesty.*

1 Tim. 2. 1, 2.

honesty. The Apostle was no enemy to Kings and other Magistrates, but commanded to pray for them though they were Heathens, and persecuted the Christians; but you Quakers instead of praying for them, or owning the name or titles of Kings or Nobles, revile them and curse them, calling them at the best burby by their ordinary names. Also the Apostle exhorteth Children to obey their Parents: for this is right. Honour thy father and mother, (which is the first Commandement with promise.) But you teach that the ten Commandements are abolished; and is it honouring of Parents to call them *William* or *Jone*? Also the Apostle to *Timothie*, Let as many servants as are under the yoke, count their masters worthy of all honour, though heathens. If any man teach otherwise, as you Quakers doe, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine, which is according to godlynesse, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envie, strife, railings, evil surmisings. Now, do you think that those servants who call them onely by their names, and deny that title of Masters, as some do, do count them worthy of all honour.

And the Apostle exhorteth, That the Elders that rule well be counted worthy of double honour, especially, they that labour in the Word and Doctrine; but you deny that any should either rule in the Church, or have any honour.

Also the Apostle *Peter* exhorteth to submit your selves to every ordinance of man, for the Lords sake, whether it be to the King as Supream, or unto Governours; and fear God, honour the King. Surely the Apostle was no Quaker, for the Apostle giveth the title of King to the Supream Magistrate, and would have him and all other Governours to be honoured, but you will give no honour, nor titles of honor to any man.

Also the same Apostle exhorteth, *Wives to be subject to their own Husbands*, and bringeth the example of *Sarah* for their imitation, *Even as Sarah obeyed Abraham calling him Lord. Whose Daughters or Children ye are as long as ye do well.*

1 Peter 2. 5.

We never read that *Sarah* called her Husband *Abraham*, or that ever she left her Husband and Family, to go up and down from one place to another place to teach, as some of you women Quakers do, contrary to the Apostles command, *Keepers at home, obedient to their own Husbands, that the word of God be not Blasphemed.* This by the way.

1 Joh. 1.

Also the Apostle *John*, directeth his second Epistle *Unto the elect Lady and her Children. And now I beseech thee Lady.*

To persons of
honour in
Cheeswick.

You Quakers never learned of the Apostle to call a Lady Gammer, nor persons of a noble descent Gaffer, and Edward, as some of you Quakers have done.

Act. 16. 27,
28, 29. 30.

Also the Keepers of the Prison fell down before *Paul* and *Silas*, and said, *Sirs, What must I do to be saved?* Now the word *Sirs* is a Title of Honour, as much as to say in our Language, *Lords*, and if it had been a sin in them to give them that Title, surely the Apostles would have reproved them for it, as they did those that would have worshipped them with divine worship, saying, *We also are men of like passions with you. Why do ye these things.*

Acts 14. 13,
14, 15.

Fear GOD
and honour
the KING.

Now, by all these examples of *Christ* and his Apostles it appears, that there is, and ought to be, honour and reverence given to Superiors.

But you are so brutish and ignorant, that you cannot distinguish between divine honour and civil honour, forgetting that Scripture.

But

But you object, that the Apostle saith, that in Christ *Je-* Gal. 3. 27. 28.
su, ye are all one. There is neither bond nor free, male *Shalt honour*
 nor female, and thou answer, that a Christian is to be *God.*
 considered two ways.

First, as he is in Christ, that is in the matter of salvation, We must dif-
 there is no difference nor respect of persons, but all are e- tinguish be-
 qual and alike. tween divine
 honour and
 civil honour.

Secondly, Christians are to be considered, as they are Members of a Common-wealth, or of a Family, and so
 there is a great difference and inequality of persons, and
 that I would have you mind.

For if the woman should be the man, if the Subject *object. 2.*
 should be the Magistrate, if the Son should be the Father, *Christ saith he*
 if the Servant should be the Master, would not these things *not called Ma-*
 bring a confusion of all states, and of all things, for it is *ster.*
 impossible that mankind should be governed without these *Ans.*
 differences of persons, states, and degrees of men, both *Christ*
 in the Church and Common-wealth, which persons ought *also saith*
 of right to have the honour and respect due to them, by *call no man*
 all persons, Christians, as well as others, unlesse you *your father*
 would have Christians more brutish then Heathens; and *upon the earth*
 in that you do deny the same you shew your selves so to *Math. 23. 9.*
 be, and therefore are not perfect, and so I come to a sixth *and Ministers*
 particular, in which you walk contrary to the command *are called Ma-*
 and example of Christ and his Apostles. *ster of Assem-*
Eccles. 12. 11.

The sixth perticular is, your judging and condemning *6. Particula.*
 all persons that are not of your judgement and opinion.
 That it is your practise so to do, is apparently known to all
 that have read your Books ore, that have had any society
 or conference with you.

Jona Dell in his *Voyce from the Temple*, saith that all that
 are of the Baptist opinion, are in the state of Reprobation.

And

And Benjamin Wallis, one of your Teachers in Branford, on a Tuesday being Market day, and Lecture day, said in the open street, that they were all damned that followed the teaching of the Priests; also he said in Cheeswick in an open field in the presence of many, that all that followed the Teachers Doctrine that taught in the Steeple houses were all damned.

Now that this is contrary to the Doctrine of Christ and his Apostles is plain by these Scriptures,

Math. 7. 1, 2, 5.

Judge not that ye be not judged, saith Christ, and in the fifth Verse sheweth, that this rash judging is a note or character of an Hypocrite. Thou Hypocrite, first cast the beam out of thine own eye. Also the Apostle Paul to the Romans, Thou art inexcusable, O man! whosoever thou art that judgesth.

Rom. 2. 13.

1 Cor. 4. 5.

Judge nothing before the time untill the Lord come, who both will bring to light the hidden things of Darknesse, and will make manifest the counsels of the hearts.

Rom. 14. 10.

11, 12, 13.

But why dost thou judge thy Brother? or why dost thou set at nought thy Brother? for we shall all stand before the Judgement Seat of Christ. Then every one of us shall give accompt for himself to God. Let us not therefore judge one another.

Rom. 14. 4.

Who art thou that judgest another mans servant? he standeth or falleth to his own Master; We are all the Lords servants, and are all at his disposing and appointment, and therefore what have we to do to judge any particular man or woman? Much less to judge and condemn all the Churches that are not of your minds and judgements, to be Antichristian, and in the state of condemnation, and that they know only the Letter and History of the Scripture, and that you only know the mystery and meaning of the Scripture, like the Pharisees that judged and condemned all that were not of their Sect. This people that know not the Law are cursed.

Joh. 7. 49.

Now

Now consider what a most horrid uncharitable thing it is, to judge all the Protestant Churches, before you sprang up, to be false Heretical Churches; for then Christ had no Church for sixteen hundred years, for there were none of your opinions heard of while these late years, and then Christ was a head without a body.

And is it not a most unchristian thing, to judge and condemn all for Hereticks, and the brood of *Antichrist*, that are not of your wild opinions.

Surely you make the Church of Christ to be a very small remnant, far lesse than Christ hath made them; for though Christs flock be a little flock comparatively, in regard of the great multitude of the world; yet consider them apart in themselves, they are a great multitude, as you may read in the *Revelation* of St. *John* the Divine, if the word Divine do not offend you.

And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the Children of Israel. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues. Rev. 7. 4. 9.

But if none but Quakers are of the number, surely they might soon be numbered. By all which you may see, that your practise in judging and condemning all that are not of your opinions, is contrary to the command and example of Christ and his Apostles, and therefore you are not perfect: and now I come to a seventh particular of your practise.

The seventh particular is your rayling and revyling 3-7. Particular. against those that are against your opinions; for proof whereof, I need go no farther then your own Letter, where you say, my speaking was barking like a Dog, that
I

Tomlinson his
loyal word of
reproof to the
Priests or Mi-
nisters pag. 6.
7, 8, 9, 10, 11.

Thou vomited up my poysonous stufte; and you call all our Ministers, Antichrists Ministers, Hierlings, such as receive the wages of *Balaam*, and are in the way of *Cain*, and is it not the same Language you all use, both in your writings and conferences. Witnesse *Naylors* books, and *Fox* his books, and *Burroughs*, and *Tomlinson*, in which there is such rayling, reviling Language, as cannot be parallell'd from any differing from us, in Religion, calling our Ministers dumb dogs, wolves, forcerers, serpents, wandering stars, seducers, deceivers, false prophets, Antichrist, lyars, and say all our preaching is an Idol, with many other such like stufte; and for your words in reasoning with any that is contrary to your opinions; I believe you can, and do go beyond any *Billingsgate* Scolds, I have had experience of your Language by what I have heard.

Thou Lyar, thou great Whore of *Babylon*, thou Serpent, thou Divel, thou Heathen, with many other such like reviling speeches to my self and others.

Now I pray consider how contrary this is to the command and example of Christ and his Apostles.

1 Pet. 2. 23.

1 Theff. 5. 15.

1 Jan. 4. 11.

Our Lord and Saviour, when he was reviled, reviled not again. See that none render evil for evil unto any man. Speak not evil one of another He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Law.

Christ and his Apostles, when they were brought before the Priests and Elders being falsely accused, never used such reviling Language as you do use.

Jud. 8. 9.

Jud. 10.

The Apostle *Jude* met with such spirits in his time, these despise Dominion, and speak evil of dignities. Yet Michael the Arch-Angel, when contending with the Devil about the body of *Moses* durst not bring against him a railing accusation. But said, The Lord rebuke thee. But these speak evil of those

these things which they know not. Michael, the arch Angel durst not bring a railing accusation against the devil, but you dare bring railing accusations against men, I, against good men, against the Ministers of Christ, and against Magistrates. Christ commanded his Disciples to love their enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; but in stead of loving your enemies, and praying for them, you revile them and curse them, with which I shall conclude this particular, that you are not the perfect innocent Lambs of Christ, as you call your selves in your letter.

Math. 5. 44.

The eight particular practice used by you contrary to 8. Particular the command and example of Christ and his Apostles, is *your silent meetings*, which is a usual practice among you to come together and sit still, hanging down your heads like so many dumb Idols liker then Christians. Now when Christ did come with his Disciples, he opened his mouth and taught them; and when he was with his Disciples alone, his practice was to teach and instruct them, either by asking questions or instructing them, but, never read of his sitting still and being silent. Also the Apostle exhorteth the Hebrewes, *Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another*; The Apostle never said, assemble your selves together and be silent, that ever I could read. And the Apostle Jude saith, *these be they who separate themselves, sensual, having not the Spirit, but ye beloved building up your selves on your most holy faith, praying in the holy Ghost.* It seems that those who separated themselves, as you do, had not the Spirit, and did probab'y, when they met sit still and be silent, and yet pretended to be the onely holy people, but they did not build up themselves in the faith, praying in the Holy Ghost; but ye beloved, building up your selves on your most holy faith, in the

Math. 5. 1. 2.

Math. 16. 13.

14, 15, 17.

The Heb. 10. 25.

Jude. 19. 20.

Holy Ghost. But if they sit still and be silent they doe not build up themselves on their faith, nor pray as is your practice: and for Prayer, some of your company are not ashamed to say and write, that Ministers praying before and after Sermon is a will-worship; and that you know not one example left for it, either by Christ or any of his Apostles, and that praying is for the honor and magnificence of our Idol, and that is preaching; they are Tomlinsons own words. But let all sober minded persons judge whether your silent meetings or praying and preaching is will-worship, and an Idol. If you have no example of Christ and his Apostles of such silent meetings, then it is an Idoll and a will-worship of your own devising, which I challenge all you Quakers to bring any one example of Christ or his Apostles of any such meetings, or any example of any Church since the Apostles dayes, whether Separate or any other; and do you think that the Apostles and all the Churches were ignorant of any part of the Service of God, while now of late dayes you Quakers have found it, or rather invented it, had not they the light of Christ within them to direct them, seeing you say all men have the light of Christ within them. Wherefore I conclude, that this your light is darkness, and this your practice is a meer invention of your own brains, and therefore are not perfect.

Tomlinson, In
a Book called
A word of Re-
proof to the
Triflers, page
21. line 20.

9. Particu-
lar.

A ninth particular practice used amongst you, is your Quaking fits, with which many among you are strangely taken, falling on the ground, their arms and leggs shaking, their mouths foaming, their bellies swelling, and some of them purging; to which I may add your strange kind of disfiguring your faces and countenances, hanging down your heads or holding them awry, looking like a company of forlorn dejected condemned persons, that were afraid to look up to Heaven. Now

Now for those quaking fits from whence you have the name of Quakers, many are of opinion that they are Diabolical by a kind of witchcraft, and to that end I have heard strange relations of enchanted ribins, of giving of drink, after which the persons have been taken with quaking fits, and some say possessed with the devil. And when I have read *John Gilpins* Book, called *The Quakers Shaken*, and *John Taldarns* Book, called *The foot out of the snare*, in which they relate such strange kind of actings and workings of their bodies, besides the relations of several others, and compare them with those whom we read of in the Evangelist *Luke*; I confess there is a likeness and a resemblance between them, *And lo a spirit taketh him, and he suddenly crieth out, and it teareth him, that he foameth again and bruiseeth him*. All which actions the Quakers have had in their quaking fits, as you may read in the two forenamed books, and many have been eye witnesses of the same effects in others, in which fits some of the chief Quakers have said, that now the good spirit was driving out of the bad. But however if it be not a bodily witchcraft, sure it is a spiritual witchcraft whereby the minds of the people are bewitched to believe that those shakings and quakings of the body are from the Spirit of God.

I have read in the Scripture, that the *Mystery of iniquity*, *in the spirit of Antichrist*, even him, whose coming is after the working of Satan with all power & signes, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the Truth that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie. I believe these are some of those signs and lying woaders, with which the followers of Antichrist shall be deceived. The Papists who have de-

In which he confesseth that he was posselt with the Devil.

Quakers shaken, page 34. Luke 9. 39. The said John Gilpin saith that his quaking and trembling was of the Devil.

Gal. 3. 1.

1 Thess. 2. 7, 8, 9, 10, 11.

Dan. 5. 7.

1 Sam. 14. 15.

Dur. 28. 65.

Psal. 69. 23.

ceived you Quakers, as that divine Lawyer M. Will. Prin doth at large prove in his book, called *The Quakers unmasked*. Also I have read in the Scripture, that God hath caused such shaking and trembling to fall upon wicked men as a punishment for their sins, as *Belshazzar*, that his countenance was changed, and his thoughts troubled him, so that the joynts of his loyns were loosed, and his knees smote one against another.

And in the *Philistians* Camp or Loft, there was trembling, and among all the people, the *Garrison* and they all trembled, so it was a very great trembling; and among those curses pronounced in *Deuteronomy* against wicked men, this is one, *The Lord shall give thee a trembling heart*. And it is threatned as a curse upon the wicked, *Let their eyes be darkned that they see not, and make their loyns to shake*. I wish it be not your condition, that your eyes be not darkned, in that you take shaking for a blessing when it is a curse, the Devils are said to tremble.

Object.

But you object that we read in the Scripture of shaking, quaking and trembling, *rejoyce with trembling*, Psalm 2. 11. *and work out your salvation with fear and trembling*, Phil. 2. 12. and *Paul* is said to tremble, Acts 9. 6. and the keeper of the prison came trembling before *Paul* and *Silas*, Acts 16. 29.

Answ.

By trembling, I understand no other then the fear and trembling of the heart generally spoken of in Scripture, and not a quaking and trembling of the body, as is usual amongst you Quakers and that fear and trembling is two-fold.

First, that which is at the first Act of conversion, as that of *Paul* and the *Jaylor*, whose trembling I understand of the soul, and if it were of the body, it was extraordinary, and not to be brought to a rule, and that fear or trembling of the soul at the first act of conversion is general to all that

have truly converted, called the spirit of bondage, *Re Rom. 8. 15.*
to receive not received the spirit of bondage again to fear, and those
 that were converted at *Peters Sermon*, being about three
 thousand souls, *they were pricked in their hearts*: We read *Acts 2. 37.*
 not of any trembling or quaking of their bodies, but that
 they gladly received his word; and this fear or trembling
 of the soul at the first conversion is not in all alike, but in
 some more, and in some less, though in all some. We read
 that the Lord opened the heart of *Lydia, hearing the*
Apostles, that she attended unto the things which were spoken of *Acts 16. 14, 15.*
Paul, and she was baptized and her household. We read not of
 any fear or trembling, much less quaking, and yet no doubt
 but she had a conviction of her own unworthiness; the *John 4. 18.*
Apostle John saith, that perfect love casteth out fear; that is,
 all slavish hellish fear.

Secondly, there is a son-like fear after conversion, which
 is a fear, whereby the soul is fearful of doing any thing
 that is contrary to the will and mind of such a good loving
 and kind God and Father, and this fear or trembling is no
 wayes agreeable to the quaking and trembling of the body
 practised amongst you, nor to the disfiguring your faces
 with holding down the head, and holding it awry with de-
 jected countenances, which as I said before is usuall among
 you Quakers.

Now to shew you your error in these things, mind what
 the Lord saith by the Prophet *Isaiah* concerning the Hy- *Isai. 58. 5.*
 pocriticall Jews in his time; *to bow down the head as a bul-*
rush; and Christ doth describe the hypocrites in his time by *Matth. 6. 16.*
 the same, saying, *they are of a sad countenance, for they disfi-*
gure their faces.

Now consider how contrary these practises are to what
 the Scripture holds forth in the dayes of the Gospel; the
 Prophet

- Prophet *Isaiah* prophesying of Christs coming in the flesh, saith, Sing unto the Lord a new song, and his prayes from the end of the earth; ye that go down to the Sea, and all that is therein, the Isles and the Inhabitants thereof. By the Isles some Interpreters do understand, our Islands of Britain. And fear not, I have redeemed thee, I have called thee by my Name, thou art mine: Therefore the redeemed of the Lord shall return and come with singing unto Sion, and (mind) everlasting joy shall be upon their head, they shall obtain gladness, and joy, and sorrow, and mourning shall flee away; I, even I am he that comforteth you, who art thou that thou shouldest be afraid?
- Isai. 42. 10.* How beautiful are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, thy watch-men shall lift up the voice, With the voice together shall they sing, break forth into joy, sing together: (mind) The Ministers of the Gospel, their feet are beautifull, they bring good tidings of peace and salvation, they shall lift up the voyce, with the voice together, with the people shall they sing contrary to the practice of your teachers or praters, who revile against singing. But the Prophet *David* prophesying of Christs Kingdom, saith, The voice of rejoycing and salvation is in the Tabernacles of the the righteous; and this salvation made the Virgin *Mary* to sing, My soul doth magnifie the Lord, and my spirit hath rejoiced in God my Saviour, and this salvation caused the heavenly Host to sing Gods prayes, saying, Glory to God in the highest, and on earth peace, good will towards men; And Christ said to his Disciples, Rejoyce that your names are written in heaven; and the Apostle *Paul* saith, The Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. The Apostle did not place the Kingdome of God in meat and drink, nor apparel as you Quakers do.
- Isai. 43. 1.*
Isai. 51. 11,
12.
Isai. 52. 7, 8, 9.
Psal. 118. 15.
Luke 1. 46, 47
Luke 2. 13, 14
Luke 10. 20.
Rom. 14. 17.

And the same Apostle exhorteth the *Philippians*, *To re-joyce in the Lord, and to rejoyce in Christ Jesus and rejoyce in the Lord alway, and again, I say rejoyce; and he commendeth* Phil. 3. 1. 3. Phil. 4. 9. 1 Thes. 1. 6.
the Thessalonians, that they received the word in much affliction with joy of the Holy Ghost, and exhorteth them to rejoyce evermore; and this joy of the soul though it be inward in the heart, yet it is manifested in the countenance an outward Prov. 15. 13.
gesture, as Salomon the wise saith, A merry heart maketh a chearful countenance, and a sad heart a dejected countenance: an example we have in Cain, having a guilty conscience, it is said, his countenance fell, and the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen? The Lord would have Cain know that his countenance did discover the guilt of his inward part, his soul.

I cannot believe that those who have true inward peace and joy, can have such heavie dejected countenances as most of you Quakers generally have. I can know you by your countenances, though I never saw you before, nor heard you speak: and I wonder not that you are generally of such heavie dejected countenances, because you do not believe that you are justified by faith, but by what you do act and work or by what is acted and wrought in you. Now Rom. 5. 1, 2. 3, 4, 5, 11.
the Apostle saith, *Being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we access by Faith into this grace, wherein we stand and rejoyce in hope of the glory of God, and hope maketh not ashamed, because the love of God is shed abroad in our hearts and not onely so but we also joy in God through our Lord Jesus Christ, by whom we have now received the Attonement.* Oh that the Lord would by his Spirit perswade your hearts to believe this Doctrine of Iustification by faith alone, and then I doubt not but you would soon change your countenances.

And

Joh. 14.3.

And yet I know, the natural constitution of the body, doth much prevail with many, for those that are of a melancholy constitution, cannot so well express the joy and comfort in the heart, as those that are of another temper; and it is my charity to believe that most of you Quakers are of that melancholy temper; which doth much help forward your Quaking fits, and your dejected countenances. But if your hearts were well grounded in the Doctrine of Justification by free grace, it would bring you some of your quaking fits, and would make you strive to express the peace and joy of your hearts, by your countenances; for I believe it is a sin to walk so heavily, with such dejected countenances, because I conceive it bringeth dishonour to God, that his people should walk so, as if God had never sent a Christ to save them and redeem them, and purchased heaven for them; is he not gone to prepare a place for them? It is for wicked men who have not tasted nor seen the goodnesse of the Lord in the Land of the Living, whose portion is only in this Life so to walk.

Also it is a sin, because it is a means to hinder others from coming into the society and company of the godly, for will not they think and say, Surely these are none of Gods children, that look as though they never had any joy or comfort in all their lives. I have heard some persons say, when they have come to the Quakers meetings to hear them, and seeing in what posture they sit, hanging down their heads, sighing and groaning; I will never be of this Religion, for these people look like a company of condemned persons, that were going to be executed, liker then Christians that hoped to be saved by Christ.

Wherefore I conclude this particular, that this your practice

practice of Quaking and dejected carriage, is a sin, and therefore you are not perfect. And so I come to the tenth and the last, which I shall trouble you and my self with.

The tenth perticular practise, much used by you Quakers, is, Lying; now that ling is a sin I need not trouble my self to prove, I hope you will all confess it; I wish I could convince you, that you are guilty thereof, which I hope I shall plainly prove; and first, Do not you say that you are perfect, free from all sin, which I have already proved to be false, therefore you maintain a lie, nay you do make God a lier, for so saith the Apostle *John*, *If we say we have no sin, we deceive our selves, and the truth is not in us.* If ^{1 John 1. 8,} we say that we have not sinned, we make him a lyer, and his word is not in us; you make God a lier, because he saith, *All men are liers*; you are men, therefore liers, and ^{Rom. 3. 4.} therefore sinners in themselves, which I have formerly proved at large.

Wherefore I should insist upon those lies, which you have written, and printed, and reported.

For those untruths which thou *John Horwood* hast written in thy Letter concerning the Ministers and my self, I shall but briefly touch them.

Thou sayest that our Ministers keep people in sin, abominable lie; For they preach against sin: Thou saist that our Ministers know nothing but by Tongues and Art, and that they preach for nothing but money: Most gross lies: If our Ministers did not preach for Conscience, to discharge their duties in publishing the Truth, how, and why have so many of them suffered the loss of their lives and estates, and so many lost their Livings, and suffered Imprisonment, and some Banishment.

I never heard of any Quakers, that suffered so much for
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their Religion, nor never shall, for it is not worth suffering for; but you cry out of suffering and persecution, when none hurt you, and that is another of your lies, that you are persecuted, when you are only perswaded out of your errors.

Some Quakers reported, that I caused the boyes to put Benjamin Wallis into the Thames, when he came to bring John Hornwoods letter to me, which is a lie, for I was not at home, and did not see him.

And this I know by experience, and shall endeavour to clear my self from your lying slanderous tongues: for some of your Quakers did report to severall of my friends and acquaintance in *London*, and to some of near relation, that I was the greatest persecutor of the Quakers in all the Countrey, which is a most gross lie; for I never did doe them the least harm, but indeavoured to doe them all the good that lay in my power, both by labouring to convince and reclaim them from their errors, and by endeavouring to restrain people from offering any violence against them; I was sent by the Magistrate to desire a man at whose house they met, to come to him, where the Minister of the place was present; and the Magistrate and Minister both did use all the love and meekness that could be expressed to perswade and convince him of his error, and did bring such plain proofs from Scripture, to prove him to be seduced and brought into severall errors, that both of them and my self did hope that the man was convinced, he promising to come to the Ministers house for a Catechise of the grounds of Religion, and to read the same; but after the man came to his old company of Quakers, they turned him to his errors, and did continue their meetings at his house on the Sabbath day, and on the Thursdaies where I had severall conferences with them and their Teachers; and seeing many rude boyes and others come about the door; I desired the Magistrate to send the Officers of the Parish to fetch them away from the House, lest their should be

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any disturbance; which he did. And now let all persons that hear this judge whether there were any persecution in all this, and whether it was not a lie: to say, that I was the greatest persecutor of them in the Countrey; For at *Branford* some of them were set in the stocks, some sent to *Newgate*, and indited at the Scessions, and severall of them beaten, and was my reasoning with them, and endeavouring to reclaim them and endeavouring to restrain rude persons from disturbing them worse than all that they suffered at *Branford*, which I never knew of while afterward?

And at *Hammer-smith*, one of them was put in the Cage, and sent to prison: none of them were so used at *Cheeswick*.

But the first time that I met *Sarah Blackbury* at *Cheeswick*, after some discourse with her, she looked on me and said, Thou wilt be a great, or the greatest Persecutor of Gods People in all this countrey: and I suppose, because she would be counted a true prophetess, she raised this lie on me, which was soon spread abroad by her Disciples, for she was counted one of the chief Teachers, and doth send several of them abroad to several places to teach, or rather to seduce and spread their lies abroad, which are so many, that I should weary my self to write them, and others to read them; wherefore I shall onely make mention of the lies in Print, which are the greatest lies in Print that ever I read; and that is in a Book or Pamphlet, called, *A just and lawfull Trial of the Teachers and professed Ministers of this Age and Generation, by a friend to Englands Commonwealth*, for whose sake this is written and sent abroad, *E.B.* Which Book being given me as a piece unanswerable in the conceit of him that gave it me, I did ingage my self to answer it; I saw it was nothing but revilings and slanders, and lies against our Ministers, and indeed they are the Bats at which they shoot their Arrowes; and the truth is, I had

One Beech.

answered all the chief grounds alleadged in the said Book against our Ministers, before I saw it, in answer to *John Horwood*.

But for those many Lies in the said Book, I shall give answer to some of the chiefest, proving them to be grosse Lies, and therefore, that he who writ the same being a Quaker is not perfect.

E. B. his Book
A Just & law-
ful trial of the
Teachers and
Ministers, p. 7.

The first of *E. B.* his grosse Lies against our Ministers is, that our Ministers do things, contrary to the Spirit of *Jesus*, and they have seen nothing but lying vanities, and divinations; whereby they seduce the people, for Life is promised him, though he be wicked and ungodly, living in all unrighteousnesse.

Now I appeal to the Consciences of all that hears this, whether this be not a grosse Lie; for was there ever any Minister in the worst of times, or the worst of Ministers, that ever taught such Doctrine, or speak such words? but how doth this profound Lier prove these words? for, saith he, they tell him that Christ is his righteousness to justify him; and then he thinks he needs not turn from his sin, and so their hands are strengthened, that they cannot turn from their sins. By which *E. B.* doth discover his grosse Ignorance as well as Malice. For he doth believe that the Doctrine of free Justification by Christ his righteousness, is a Doctrine that doth teach people to live in all unrighteousnesse. But doth not this Lier make the Apostle *Paul* to be a false Teacher, and one that had seen nothing but lying Vanities, as well as our Ministers, seeing the Apostle taught the same Doctrine, *Now to him that worketh not, but beleveth on him that justifieth the ungodly, His faith is counted for righteousness. Even as David describeth the blessednesse of the man unto whom God imputeth righteousness*

Rom. 4. 3, 6.

righteousnesse without works, for as by one mans disobedience many were made sinners, so by the obedience of one, that is, Christ shall many be made righteous, being justified freely by his grace, through the redemption that is in Jesus Christ. Rom. 5. 19.
Rom. 3. 24.

And did not the Apostle John teach the same Doctrine? And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. And herein is love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our sins. And were these Apostles false Teachers, and did they teach the people to sin, because they taught this Doctrine of Justification by the blood and righteousnesse of Christ? 2 Joh. 2. 1, 2.
1 Joh. 4. 10.

I know the false Apostles, did slander the Apostles as you do. For the Apostles teaching this doctrine of being justified freely by the righteousnesse of Christ, saith, We be slanderously reported, and as some affirm that we say, let us do evil that good may come thereof. And the Apostle saith, Where sin abounded, Grace did much more abound. What then shall we say (as you Quakers do) then we may continue in sin, that grace may abound; God forbid, saith the Apostle, that any should make such a conclusion from this Doctrine, and you are not under the Law but under Grace. What then shall we sin because we are not under the Law, but under Grace, God forbid, the Apostle knew, that those whose hearts God hath touched with the apprehension of this Doctrine, of the Free grace and Love of God in Christ, would not make any such conclusions. For saith the Apostle, The grace of God, that bringeth Salvation, teaching us, that denying ungodlinesse and worldly Lusts, VVe should live Godly, righteously, and soberly. The Doctrine of free Grace, doth not make Christians carnal Libertines, but ingageth them to walk in all thankfulness unto God, the Rom. 3. 8.
Rom. 5. 20.
Rom. 6. 1.
Rom. 6. 25, 26.
Titus 2. 11, 12.
Love

1 Cor 5. 14.
Gal 4, 21, 22.

Joh 3. 16.
Joh 10. 11.

Love of Christ constraineth us, saith the Apostle. The Sons of Agar that are in bondage, they are frightened from sin by the terrors of the Law, and fear of Hell, but those that are of the free woman in the new Covenant of grace, they are free, their hearts are chiefly enlarged by the apprehending the free Love of God in Christ, Who so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish. And Christ is the good Shepherd that giveth his life for the sheep.

And can any man, that by faith apprehendeth this love, go on in sin, as you say?

Luk 7. 47.

No, no, You know not what you say, take the example of *Mary Magdalen, Many sins are forgiven her for she loved much*: Her loving much, was not the cause of the forgivenesse of many sins, as the Papists say, and you Quakers.

Now consider, Whether Christ and his Apostles did not teach the same things which our Ministers do, and you may as well, and as truly say, they taught people to live in sin, as you may say, that our Ministers do so, for they preach the Doctrine of Justification no other way, nor to no other end, and this I proved before, in answer to *John Horwood*; but I shall not think my labour ill bestowed, if the Lord do convince any one of you of your error in this Doctrine of Justification: And now I come to a second Lie.

E. B. his Trial
302. 8.

The second Lie is; that our Ministers if any be wounded, and cries out because of the burden of sin, and be sick, and broken, and trembles at the word of the Lord. Such they cry out is deceived, and mocketh at them.

I wonder with what face any man can affirm such

such a Lie : For our Ministers do labour by their preaching to bring people to a sight and sence of their sins, that they may feel sin to be a burden unto them. When they see or hear any of you Quakers fall into your Quaking fits, they may say you are decieved and do pity them, but not mock them as you falsly accuse them.

A third Lie is, that our Ministers have no maintenance, but what is compell'd from the people, by the Law and the Magistrate, to pay them Tithes and other things, and if the Magistrates hold their hands, from causing people to pay them Tithes, by their orders and Writs, they must either beg or work, or a worse thing, for a lively hood, or else perish; so little love is there in the hearts of their own people towards them. For because of their wickedness, God hath left them, and all honest true hearted people hath left them, therefore what a condition are the Teachers in, who deserves not the love of men, because of their cruel heartedness towards them : And they deserve not the Love of God, because they are so wicked against him, and concludeth,

I might yet more fully describe and declare, wherein they do exceed the Deceivers and False Prophets of old.

But of this, according as the Lord moves and leadeth.

For answer to this bundle of Lies, for here are many Lies together, and of these he saith, you shall have more as the Lord moves and leadeth. Which I understand to be the great Lord *Beelzebub*, that leadeth unto all Lies, for surely the Divil did help to invent all these lies. For that they are Lies, I shall plainly prove, by what I know by my own experience, and I question not, but that the

I do it not by
hearsay, & out
experience of Malice.

experience of many thousands, knoweth they are Lies.

Now, to prove that these are Lies, by what I know by experience, for I have lived in *London* and *Middlesex* many years, and have well observed the carriage and dealing, both of Ministers towards their people, and people towards their Ministers or Teachers, and by what I have observed, I know these things to be lies.

For that many Ministers are maintained by the voluntary love and affections of their people, and not by the Magistrates or the Laws compelling them.

I know not only by what I have heard, by inquiring of neighbour Parishes both in *Middlesex*, and *Surrey*, and *London*, but by what I know by experience. For I have for many years recieved the Ministers maintenance, in the Parish where I live, and I never received any mony, or any Tithes by compulsion, by the Law and by the Magistrates orders, but did only receive what the people were willing to give, and many have given more shillings to the Minister, then of due I could demand peace. And never demanded mony, or any thing else of poor people, though by right of Law, many of them ought to have payed to the Minister.

But the Minister hath said, I had rather give to the poor then take any thing from them; and when poor people have told him they were not able to pay him, he hath said, I will then give it you, and hath given them mony besides, and he never demanded any maintenance from any Anabaptist, or Quaker, or any other Sectary, that refused to pay their dues. And I have spoken with several men, that have received the Ministers dues both in *London*, *Middlesex* and *Surrey*, and they have affirmed the same, and is
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not this Quaker a Liar to affirm the contrary? But they measure others corn by their own Bushel. For because they will not pay the Ministers their dues, but by the Law and the Magistrates orders, therefore they conclude that all men are as unjust as themselves; I confesse, if all people in our Parish, and all other Parishes, were Anabaptists and Quakers, then the Ministers should have no maintenance but by the Law and the Magistrates, and if there was not a Law to compel the payment of the Ministers dues, they must work or beg for a Livelyhood, or starve, so little Charity there is in the Quakers, and other Sectaries, as E. B. confesseth. But the Papists, have more honesty and conscience then these, for they will pay the Ministers their dues, without compelling them by the Law.

And whereas the Quakers say, if there were no Law, to compel people and Magistrates to aid and assist them, they must work or beg, or do worse, or starve; I say this is most false, for hath not the Lord, in times of persecutions, when the Laws and Magistrates were against the Ministers, provided maintenance for them without working or begging, or worse, and is not God the same?

You Quakers will find, you will be disappointed of your expectations, for if you should prevail with the men, in present power, to take away all the Laws, for Ministers maintenance, Which God forbid:

Yet God will find a way, to maintain them without working, or begging, I mean, working with their hands, for their Labour or work, is greater then any of your Quakers, Teachers, who run idely about the Countries, and take meat and drink for nothing, I, for worse then naught, for telling Lies.

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But the Quaker saith, how can they then be maintained, seeing their own peoples Love and hearts, is gone from them, and God hath left them, and all honest true heart-ed people hath left them, because of their wickednesse, and they deserve not the love of God nor man.

I confesse, if these things were true, then were our Ministers in a sad condition.

But I wonder with what brazen face, this man can write such lies, and cause them to be printed, for that they are lies, by what I have written before, of the peoples voluntarily maintaining the Ministers, may be sufficient proof. But I shall add something more, for to prove that our Ministers, people of their own Parish, all that are honest and godly, do love them, and their hearts are towards them.

I shall instance in one particular, in the Parish where I live, the Vicarage house belonging to the Minister, was like to fall, and there is no law to compel the people either to repair, or new-build the Ministers house, for by the Law, the Ministers are to repair their Vicarage or Parsonage houses.

But such was the Love of the honest hearted men in the said Parish, that they did in love to their Minister, pull down the old house, and build a new one, which did cost them neer three hundred pound; and if these people had not loved the Minister, I the Ministry, would they have voluntarily given so much mony to build the Ministers House?

I know they that did do it, desire not to have a Trumpet sounded of their good works. But I may say for my defence herein, as the Apostle said, *I am become a Fool in glorying, ye have compelled me to glory*; and boast of the love

love and affections of our people to their Ministers; I be-
lieve none of you Quakers can boast of such love to your
Teachers.

But I shall tell you who they are in all Parishes that love
not the Minister, and that is the profane rude people love
not their Minister, because they reprove them for their
sins, and the Papists love them not, because they are the
greatest enemies to their Religion; and you Quakers
joyn with these and love them not, because they would
perswade you that you are seduced and drunk with error,
because they tell you the Truth you are become their e-
nemies, I greater enemies then any of the former menti-
oned, and are not you a most proud censorious Generation,
that dare say, that all honest true hearted people have left
our Ministers; for do you not thereby plainly declare,
that you count none honest, but Quakers, Papists, Anabap-
tists, and other Sectaries, for none but such have left our
Ministers, unless it be some Atheists and Rantars, which
sprang up from amongst your selves.

But you say, our Ministers deserve not the love of God,
because they are so wicked; but it implyeth that you are
so godly and perfect, that you deserve the love of God. I
can easily discern how you are Jesuit ridden; for you learn-
ed this Doctrine of deserving or meriting Gods love from
them, for they were the first Founders thereof.

Our Ministers will confess they doe not deserve Gods
love, but will confess that they deserve Gods wrath, and
say with the Apostle Paul, *God commendeth his love towards* Rom. 5. 7, 8, 9,
us, in that while we were yet sinners, Christ died for us, much
more then being now justified by his blood, we shall be saved
from wrath, (through him, and not through our merits) For
if when we were enemies we were reconciled to God, by the death

1 Joh. 4. 10, 19. *of his Son*, not by our merits. Also the Apostle *John* saith, *Herein is love, not that we loved God, but that he loved us*, before we loved him; we love him, because he first loved us. But you are so grounded in the old leaven of Pharisaical righteousness, and the old Popish Doctrine of Merit, that it is a very hard matter to beat you off.

But what is that great wickedness, that our Ministers deserve the hatred both of God and man, and no love? Why, you tell many strange stories in your book, but they are all lies; you say that our Teachers cries peace unto all that put into their mouths, though people be never so ungodly; but if they put not into their mouth they, prepare war against them, by suing them at the Law, and cast in them into prison; if they deny to pay Tithes or money, and prepare open war against them, by distraining their goods, and taking treble damages; and in page 12. if a poor woman have but ten eggs in all the world they will have one, or but ten Chickins they will have one, or but a fire in their house they will have a penny for the smoke, and such like Woolvish destroying ways: And these he saith, *Westmerland* and *Cumberland* can witness. You doe well to tell us that these witnesses are a great way off, for you think people will rather believe your lies, then go so far to disprove them.

F. B. his trial
pag. 8.

For my part I shall never believe them, for I know and have proved the contrary here about, and I never heard of a tenth egg, nor tenth chicken, nor a penny for the smoak; If any such custome be in any place, I doe not believe any Minister will take these of poor people, however they should take the smoak for the penny, rather then give a penny for smoak.

But suppose that in these parts where the Quakers first sprang

sprang up and grew so numerous and insolent, they did abuse both the Ministers and the Magistrates, not onely by detaining the Ministers dues from them, but by disturbing them in the exercise of their Ministry: and of this I have heard severall Relations, upon which the Ministers for their own quiet were forced to complain to the Magistrates, and when they have been brought before them, they have abused them, upon which severall have been sent to prison and I think justly.

But that any Ministers committed any to prison, for not paying Tithes, that I deny, and say it is a false lie: for suppose that some Quakers in those Countries or other Countries, would not pay the Ministers their dues, and these Quakers have been sued, and the Jewry according to Law hath given their verdict for payment of so much money, and they refuse to pay, but will rather go to prison then pay their dues; they put themselves in prison to save their money, for neither the Minister nor the Law could put them into prison if they would pay their dues; and that Tithes are the Ministers due, I have already proved; and suppose they were not due of Divine Right, yet being due by a Civil right in regard of the Laws and Customs of the Nations.

I say, they have a good right to them, as any man hath to any house or land, or money; and if you plead it is against your conscience to pay Tithes, as you do say; I say, suppose you should say it is against your conscience to pay any money you borrow, as I hear some of you have done, being asked for money lent, have answered, what conscience have you to ask me money, seeing Christ saith, *Give to him that asketh*; if you should be sued and would not pay, might not you justly be cast into prison, and no sin in him that seeketh his

his own, and I say the case is the same, and Christ by his example never taught you to deny payment of Tribute, for when they demanded Tribute of Christ, though (saith he) the children be free, yet lest we should offend them, *go and take the money out of the mouth of the fish and give them for me and thee*, because it was a Law and a Custome, Christ would not offend them. And by this you see all your great clamours and accusations against our Ministers are proved to be meer lies and slanders: with which I shall conclude that you Quakers are not perfect, because you do publish so many lies.

I have proved ten several Particulars against you, all of which shall be witnesses against you, that you are not the perfect holy innocent Lambs of Christ, as you call yourselves; But you may all confess as it is in our *English Liturgy*, *We have left undone those things that we ought to have done, and we have done those things that we ought not to have done, and there is no truth in us*; And pray, as Christ in that perfect form of Prayer, *And forgive us our trespasses*, Though some have said, they thank God they have forgotten that Prayer. And may not we say so of you, as *Agur* said, *There is a generation that are pure in their own eyes, and yet are not washed from their filthiness*.

Prov. 30. 12.
Isai. 8. 20.

But I know your Objection, by what I have heard from you in disputing with you, and that is, that what I speak is not from the Spirit, but from flesh, and from the Letter that I have read in othermens Books or lines; with which you think to wipe off all, that I have said or written.

For Answer to which, I desire you to consider and examine, what I have written by the rule of the Scripture, and if it be not according to that rule, or what ever part, is not according to that rule, I shall confesse it is from the flesh

flesh; neither do I pretend to an infallible Spirit, so as that I cannot erre as you do; and I desire you to examine your own by that rule, and let that be the Judge between us, according to the Prophet *Isaiah* his exhortation; *To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.* Where mind, that the Law and the Testimony is called this word, and those that speak not according to this word, there is no light in them, if no light in them, then no Christ in them. Isa. 8. 20.

Now, you say, all men have the light of Christ in them. I say they have not, because the Scriptures say, if they speak not according to this word, it is because there is no light in them. So that all men have not the light in them. But seeing you say, all men have the light of Christ in them, I may say then, I have the light in me, as well as you, and why may not, or why doth not, the light enlighten me to speak or write the truth, as well as it teacheth you. This I do declare to you, and all that shall read these lines, that what I have here written, is according to that light within me, and I hope from Christ the true light.

For I beleive there are false lights, with which many are decieved, as there are false fires, that leadeth people about in dark nights into bogs and water.

And I beleive, that what you write and speak, is according to the light within you. But I fear it is a false light, that hath led you into many dirty errors. It is your own phrase, wherefore let what you have written, and what I have written, be layed to the line, the Law and the Testimony, and let that be the Judge between us, whether the light in me be the light of Christ, or whether the light in you

¹ Joh. 4. 1, 2, 3. you be the light of Christ. Try the Spirits whether they be of God, for many false Prophets, or spirits, are gone out into the World. The Apostle sheweth how to know such Spirits as are of God, and such as are of Antichrist. Every spirit that confesseth that Jesus Christ, is come in the flesh, is of God. And every spirit that confesseth not, that Jesus Christ is come in the flesh, is not of God, and this is that Spirit of Antichrist.

Now, let us examine who they are, that deny that Christ is come in the Flesh. I say, you are they, and what I say I shall prove, for whomsoever doth deny the end of Christs coming in the flesh, doth deny his coming in the flesh. But you do deny the end of Christs coming in the flesh. Therefore you do deny his coming in the flesh. For when the Apostle doth write of such as deny Christs coming in the flesh, he doth not mean the Jews, or other Heathens, which denyed that Christ was come; But of such as did confesse that Christ was born of the Virgin Mary, and yet did deny he was come in the flesh, because they denyed the end of his coming in the flesh: Now, that the Apostle doth speak of such, is plain; For the Apostle saith; Now are there many Antichrists. They went out from us, but they were not of us, even as you went out from us: And the Apostle Paul saith, Antichrist sitteth in the Temple of God.

Now, the thing that I am to prove is, that you do deny the end of Christs coming in the flesh; and to that end I shall first shew what was the end of Christs coming in the flesh. The Apostle Paul to the Romans, saith, Through the Redemption that is in Christ Jesus. Whom God hath set forth. (or sent) to be a propitiation through faith in his Blood, To declare their righteousness for the remission of sins. To declare I say at this time his righteousness, that he might be just,

¹ Joh. 2. 18, 19.
¹ Thes. 2. 4.

Rom. 3. 23, 24,
25, 26.

just, and the Justifier of them which beleive in Jesus. Where the Apostle sheweth, that the end of God his sending Jesus Christ, was that he might be a propitiation through faith in his blood, to declare Christ his righteousness, for the remission of sins, that he might be just, and the Justifier of all them, that beleive in Jesus.

Now you deny this, for E. B. saith that our Ministers tell people a Lie, and why, they tell him that Christ is his righteousness to justify him, which he denyeth, for you teach that Christ did come to send a light into every man, and by hearkning and obeying that light, he shall be saved, which is the old Popish Antichristian Doctrine.

E. B. his first
Trial p. 9.

Also the Apostle to the Hebrews saith of Christ, *Loe, I come (in the Volume of the Book it is written of me) to do thy will O God. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. For by one offering, he hath perfected for ever them that are sanctified. Having therefore, bretheren, boldnesse, to enter into the holiest by the blood of Jesus. By a new and living way, which he hath consecrated for us through the vail, that is, his flesh* By which words it is plain, that the end of Christs coming in the flesh, was to do the will of God, by the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And by that one offering, he hath perfected for ever them that are sanctified. But you deny that we are sanctified and perfected for ever, by Christ his doing the will of God, and through the offering of his body once for all; and that we have boldnesse, to enter into the holiest by the blood of Jesus, a new and living way, which he hath consecrated for us through his flesh. But you teach that you are sanctified and perfected by hearkning to a light within you, and obeying the same, by which you deny the end of Christs coming in the flesh, and are of the Spirit of Antichrist.

Heb. 10. 8, 9,
4, 19, 20.

Also you do some of you deny, that Christ rose from the dead with his Body, but his Spirit rose, and deny that he ascended into Heaven with a Body, and there remaineth with a Body; by which you deny the Scripture, and deny Christ his Mediatorship: For the Apostle saith, *There is one God, and one Mediator between God and men,* (mind) *The Man Christ Jesus: Now if Christ have no Body, how is he a Man?* Do not you make Christ a monster, if he be a Man without a body, what a Mediator do ye make?

And great is the Mystery of godliness, God was manifest in the flesh, received up into glory; according to that Scripture in the Acts, *Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come in like manner as you have seen him go into Heaven; and thus he shall so come, Christ himself hath declared; and they shall see the Son of Man coming in the Clouds of heaven with power and great glory.*

Now those that deny these Articles of our Faith, are not they of the spirit of Antichrist, for they do invent a fantastical Christ in their brains?

But you say, you have a Christ within you, and by that Christ within you, you shall be saved. Christ in you the hope of Glory.

To which I answer, that I deny, that you or any man have a Christ within you; you cannot have the body of Christ within you, because the Heaven must contain it untill his second coming, unless you be of the Papists opinion, that say they receive Christs body into their mouths, and then must Christ have many bodies, or his body must be torn into many pieces. Wherefore, that I may, if it may please God, shew you your ignorance even in this particular, I shall shew you how I do believe Christ is in every true Christian, and that is by his Spirit. *These things have I spoken*

spoken unto you, being yet present with you ; But the comforter, which is the Holy Ghost, whom the Father will send in my name. But now I go my way to him that sent me, and it is expedient for you that I go away. For if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you. Joh. 14. 23. Joh. 14. 26. Joh. 16. 7.

By which Christ sheweth, that he must depart and go to the Father, and that he must there abide. But his Father should send the Comforter his Spirit, which should abide in them.

But how doth Christ by his Spirit abide in a Christian?

Ans. Not essentially, as the Familists hold and aver to many Quakers ; but operatively, by the operation and working of the same, *Because ye are Sons, God hath sent the Spirit of his Son into your hearts, whereby you cry Abba Father. In whom after ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our Inheritance, to be strengthened by his Spirit in the Inner man, that Christ may dwell in your hearts by Faith.* Negatively. Affirmatively. Gal. 4. 6. Ephes. 1. 13, 14. Ephes. 3. 16. 17.

By which Scriptures, and many more, we may see how Christ is in us by his Spirit of Adoption, by his Spirit sealing the promises of the Gospel, by strengthening us in the inner man, and Christ dwelleth in our hearts by faith ; 2 Cor. 5. 17, 18. and as Christ is said to be in us by his Spirit, and by faith, so we are said to be in Christ, and to dwell in Christ, which is by faith. *If any man be in Christ, for ye are all one in Christ, but of him ye are in Christ Jesus. That we may present every one perfect in Christ Jesus. And that Prayer of Christ, That they all may be one as thou Father art in me, and I in thee, that they all may be one in us, I in them, and thou in me, that they may be made perfect in one.* Gal. 3. 18. 1 Cor. 1. 30. 1 Joh. 5. 20. Joh. 17. 21, 23. And as Christ is said to be in us by his Spirit, and by faith, and we are said to be in him by faith, and by the Spirit, be-

1 Joh. 4. 13.

cause the same Spirit that dwells in Christ, doth act and work in us. So also we are said to be in Christ by Love, and Christ to be in us by Love, as Christ teacheth, that the *Love wherewith thou hast loved me may be in them, and I in them, and we have known and beleived the Love that God hath to us; God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.* And that I may make it more plain, I will set this forth by a similitude.

Joh. 17. 26.

1 Joh. 4. 16.

We know that the Sun doth shine, and give light and heat by its beams or operation, and we do say, the Sun shineth into such a house or room, and the Sun doth warm such a place and such a creature.

Now, the body of the Sun remaineth in the Firmament, but its beams, and light, and heat, are in several places here below. So in like manner Christ, his body is in Heaven, but he sendeth abroad his light and heat, several operations and workings of his Spirit, in the hearts of his people; and this Metaphor of the Sun is often used in Scripture, wherefore I shall alleadge some of those Scriptures, because they do fitly serve to illustrate this truth.

Mal. 4. 3.

The Prophet *Malachy* prophesieth of Christ, saying, *but unto you that fear my name, shall the Sun of righteousness arise with healing in his wings.* And as it is the property of the Sun to give light and warmth or heat, and to expel mists and fogs that do infect the Air, and to compleat and enliven things that seem to be dead in the Winter, so is Christ to his Church and people here on earth, though he be in Heaven, he is the light of his Church, as the Prophet *Isaiah* saith, *Arise shine for thy light is come, and the Glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising.* And this Sun of righteousness is said to expel the
sins

Isa. 61. 3.

Isa. 44. 23.

sins of his people, as a thick cloud is expelled by the Sun.

And the Lord is said to be a Sun to his people, that is, in Christ, for out of Christ he is a consuming fire.

Object. But you say that Christ doth enlighten every man as the Sun giveth light to all, and by hearkning too, and obeying that light, all may be saved. I have answered this before, but for a farther answer.

Answer. That I confesse Christ doth enlighten every man that cometh into the world in some sense, for as the Sun in the Heaven doth give light and heat unto all, so doth Christ as the Creator give a common light of nature. He maketh his Sun so shine or rise upon the evil and the good.

Matth. 5. 45.

All that common light of Knowledge and understanding, that wicked men have, and all outward blessings come from Christ; *In him*, saith the Apostle, *we live move, and have our being*: but that Christ doth give a spiritual light of grace unto all that are born, that I deny. For we are all born blind and dark, in regard of spiritual light, so saith the Apostle, *ye were once darknes*, and Ephes. 5. 8. St. John saith, *That the light shineth in darknes, and the darknes comprehended it not*; as the Sun shining on a man that is born blind, he receiveth no light from the Sun;

Coloss. 1. 16.
A.R. 17. 25.

Joh. 1. 5.

and every man that hath this spiritual light, hath it, or receiveth it from God, in and through Christ, as the Apostle Paul saith, *For God who commanded light to shine out of Darknes, hath shined in our hearts, to give the light of the knowledge of the Glory of God, in the face of Jesus Christ*. This light is a free gift, and we were not born with it. If we were, what need Christ have dyed for our sins? Or what use is there of his intercession, if all men have a light within them, by hearkning to which, and obeying it, they may be saved? I have taken this by the way, because it is one of your cheif grounds, upon which you build

Cor. 4. 6.

build your religion. But it is a sandy one, that hath no foundation on Christ or the Scriptures. For you do not make the Scriptures to be the rule of your faith and practise, but some revelations or impulse of Spirit. And therefore you object against what is spoken or written, by reading or study, or reading other mens works, which is the last of your objections, that I know of, with answering of which I shall conclude.

For Answer, I say, that your slighting of reading and studying the Scripture, and reading of the writings of godly Ministers and others, that have written on them, is a chief cause of all your errors. For Christ exhorteth all to search the Scriptures, and that cannot be without reading them. And the Apostle Paul exhorteth Timothy *To give attendance to reading, and to meditate upon these things and give thy self wholly to them.* Surely Paul knew Timothy was no Quaker, for some of you Quakers have said, that they may not read the Scriptures. But the Apostle commendeth Timothy, *That from a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation.* If he had not been a Reader of Scriptures, he had not known them, for although many read the Scriptures, that never knew the will and mind of God revealed in them; yet ordinarily none knoweth the Scripture, but those that have read them, or heard them read or preached upon; and as faith cometh by hearing, so by reading some have been converted, if we may believe their own testimony in History; which bringeth me to the second part of your objection, The reading of other mens Books or writings: To which I say, that the Apostle Paul, though a man indued with extraordinary gifts of revelations, Yet he did read other mens Books or writings, as you may see by his writing to Timothy, *When thou comest, bring*

Joh. 5. 39.

Tim. 4. 13. 15.

Tim. 3. 15.

Tim. 4. 13.

bring with thee the books, but especially the parchments. Now if the Apostle did not read them, what need he to have sent for them; but that the Apostle did read other books, besides the Scripture, is plain, for the Apostle writeth of ^{2 Tim. 4.5.} *Fannes and Fambres withstanding Moses*, and he must read it in some other book or writing then the Scripture, for there is no such thing there. Also the Apostle to Titus doth alledge ^{Titus 1.12.} *what one of the Cretians own Prophets said, which he had read in some of their books*; and the Apostle Jude saith, ^{Jude 9.14.} *that Michael the Arch-angel strove with the Devil, and disputed about the body of Moses*; and Enoch also the seventh from Adam prophesied of such men, saying, *Behold, the Lord cometh with thousands of his Angels.*

Now, we read of none of these in the Scripture, and therefore the Apostle did read them in some other books or writings, and will you say the Apostles did not boast in other mens lines, as you say of us? surely if the Apostles made use of other mens writings, much more may we: and to what end hath God given gifts unto men, if they may not improve them by writing; for sometimes they have not opportunitie to exercise them otherwise, unless you would have them hide their Talents; and to what end doe you *Quakers* write so many books, and spread them abroad, if the reading of other books beside the Scriptures be not necessary, unless you believe what some of your fellow *Quakers* have said, that *James Naylors* books are of as Divine authority as the Scriptures, because he is inspired by the same Spirit the Prophets and Apostles were when they writ the Scripture; in which you are like your Fathers the Familists, for such like Titles and Stiles I have read in their books written by H. N. and have heard some Familists call them his Gospels, and that they were of equal authority with the Gospels of Jesus Christ. But from

such blasphemous *Familists* and *Quakers* errors, good Lord deliver us. And the Lord open your eyes that you may see your errors, that you have patched up your new Religion with the old errors of the *Papists*, *Arminians*, *Anabaptists*, *Antinomians* and *Familists*, and the Lord give you hearts to repent, and do your first works.

A POST-SCRIPT.

Courteous Reader,

SINCE the writing the foregoing answer to the *Quakers*, I had some conference with a woman *Quaker*, one of my ancient friends, whose name I forbear to mention about the said answer; after which the said friend did write me a letter, the Contents whereof were as followeth:

That my written paper is higher then Vanitie, because, as she saith, I confessed that I was not led by the infallible Spirit, therefore it must needs be flesh, for the Spirit of God is infallible and cannot erre, which she desireth I would consider by the light of Christ that convinceth me of sin, and that lest I be found fighting against God; wherefore she saith, in love to thy soul, I warn thee. Wherefore lest the said woman, or any other Quakers should say that I have not answered all their Objections, I resolved to answer the said letter, though the things objected in the said letter are in part answered before; yet for a more full answer, I desire the said friend and all other Quakers, whether friends or enemies, to mind and consider what I have written in answer to the said letter.

Having received thy letter, I was moved to write an answer to shew thee thy error in misunderstanding and misreporting my words; for I neither writ nor said that I was not led by the infallible Spirit, but said, that I doe not pretend to an infallible Spirit so as that I cannot erre; For I say that all the faithfull

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are led by the Spirit of Christ, which Spirit is infallible; but I say they are not so led by that Spirit that they cannot erre, which is the thing you maintain, but I deny; And yet I say, that all the Prophets and Apostles were led by the Spirit infallibly guiding them in writing the Scriptures, so as that they could not erre, and that all the faithful are led by the Spirit, so as that they erre not in the foundation or fundamentals of Religion: but in other things I say they are subject to erre, and the best men that ever lived that that we read of in Scripture have erred; Christ Jesus who was God and Man excepted, and this I shall plainly prove by Scripture; the Prophet David, a man after Gods own heart, and a Penman of holy Scripture, said, Lord who knoweth the errors of his life, cleanse me from my secret sins, Psal. 19. 12. and he having a mind to build the Temple, and spoke his mind to the Prophet Nathan, the Prophet said to the King, Go do all that is in thine heart, for the Lord is with thee; they being both Prophets were both mistaken, they were not infallible, for that night the Word of the Lord came to Nathan to the contrary, that David should not build the Lords House, but his Son Solomon; but you Quakers will say, this was before Christ his coming in the flesh, and before the fulness of the Spirit was sent, wherefore mind what is written in Scripture after that time.

There arose a dissention and a disputation among the brethren about Circumcision, and Paul and Barnabas with others Acts 15. 1. 2. 3. 4. 5. 6. 7. were sent to Jerusalem to the Apostles and Elders to have their advice, and there were great disputations between them about it, no one pretending by an infallible Spirit to determine the same; were not Paul and Barnabas led by an infallible Spirit, what need they then to have gone to Jerusalem to the rest of the Apostles and Elders? surely if they had been intallible, they made a needless journey, and the rest of the Apostles and Elders made a needless disputation.

Also there arose a doubt amongst the Corinthians, about

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1 Cor. 7. 6.

1 Cor. 13. 9.

1 Cor. 3. 1.

believing husbands having unbelieving wives, and believing wives having unbelieving husbands, and other things concerning which they wrote unto the Apostle *Paul* to determine the matter. Was there never a man among them that had an infallible spirit, so as that he could not erre? surely then they were no *Quakers*, for then they needed not to have sent to the Apostle to have the matter determined; and the Apostle in his answer concerning some thing, saith, *I speak this by permission, and not by command; and concerning Virgins I have no commandment from the Lord, yet I give my judgement. I suppose*, saith the Apostle; but had he been a *Quaker*, and of your opinion, would he not have said, why, or what need you write unto me to know the lawfulness of these things, are you not all led by an infallible spirit that cannot erre? But the Apostle was so humble and modest, that he said, *I suppose*, he would not say, *I am sure*, or *I know certainly*, *I having an infallible spirit I cannot erre*. No, the Apostle confesseth of himself and others, we know but in part. But you *Quakers* say, you have such an infallible spirit that you cannot erre; *But God resisteth the proud, and hath promised to teach the humble*: also the Apostle saith, *If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble*, where the Apostle plainly proveth, that Christians do sometimes build upon the foundation, *wood, hay, and stubble*, that is, some things of their carnal spirits, for there is some carnality in those that are in Christ, for saith the Apostle, *I speak unto you as unto carnal, even as unto babes in Christ*; now there being flesh as well as spirit, and sence and reason as well as faith in every christian, is it any wonder that they sometimes erre? And therefore honest *Luther* saith, *That there being flesh as well as spirit, and sence as well as faith in the best men; that therefore sometimes that will fall from their tongues, and their pens, that savors of the flesh as well as of the spirit, and* of

of sence as well as of faith; and therefore saith he, *All Christians should be like the clean beasts that chew the Cud, and divide the Hoofe; that is, they should meditate and examine what they hear and read by the Scriptures, and divide the truth from the error, as those men of Barea did, they searched the Scriptures, to see whether those things which they heard, were according to the Scriptures.* They did not hearken to a light within them, to see whether they were true. But if you Quakers had such an infallible spirit, that you cannot erre as you say you have; then all that you speak and write musts need be truth, and then we need not examine them by the Scriptures, to see, whether you write and speak the truth. But I am not of that implicit faith, to beleive what you write, without examining the same, by the Scriptures; and by them I find you have a fable lying spirit that leadeth you into error; but seeing you say you are so infallible that you cannot erre, give me leave to examine some of your Books in Print. Besides, what I have already examined, and proved, many gross errors in them, therefore not written by an infallible spirit, so as that you cannot erre. I shall examine some particulars in your new Primer, made by *George Fox* the younger, and some others, in which there is as many errors as Pages. I shall mention some few particulars, by which we may discern what the rest are of the said Primer. *Children, such are Deceivers who sell you that the way to come to know the truth is by the Scriptures.* Pag 15.

Now, if this be a true Doctrine, then was Christ and his Apostles Deceivers, for they taught the same. Christ exhorteth to *Search the Scriptures, for in them ye think ye have eternal life, and they are they that testifie of me.* Now, if the Scriptures testifie of Christ, then the reading of the Scriptures is a means to know the truth, unless you deny that Christ is the truth if you do, he affirmeth it saying, *I am the truth*: It was a true saying, of a good man, that *The whole Scriptures*

are the swadling band that foulds the Child Jesus. Also Christ saith to the Saduces, ye erre, not knowing the Scriptures. Then by consequence the way to avoyd error, and to know the truth, is by the knowledge of the Scriptures, and therefore Christ would have all to search the Scriptures. And the Apostle Paul said, that Timothy had known the Scriptures from a Child, which are able to make thee wise unto salvation, and that is, by knowing the truth. And the Apostle Peter saith, *We have a more sure word of prophesie, whereunto you do well that ye take heed.* But you are enemies to the reading the Scriptures, or expounding them, *Pag. 15* Of the said Primer. *Children, such are no Ministers of Gods word, who tell you the Scriptures are the word of God.* Now if this be an infallible truth, then I say the Prophets and Apostles were fallible, and were no Ministers of Gods word, for the Prophets *Isaiah, Feremiah, Ezekiel,* and most of the small Prophets, said, that *The word of the Lord came unto them, and they spake the word of the Lord.* I beleive you may find what the Prophets preached called the word of the Lord or God, above a hundred times: and in the 20. of *Exodus,* God spake all these words, and what God spake is Gods word, and what Christ spake and preached, is the word of God, unlesse you deny Christ to be God. Also the Apostle James exhorteth, *Be ye doers of the Word, and if any be hearers of the word and not doers, &c.* And do you think the Apostle meaneth the word of man, or the word of God. Also the Apostle Peter saith, *We have a more sure word of prophesie, whereunto ye do well that ye take heed.* And if the Apostles call the Scriptures the word, surely they are Gods word, and by the word of Prophesie can be meant no other word. I marvel that you Quakers, who pretend to an infallible Spirit to know all things, do not know, that as Christ is called the eternal word of God, so are the Scriptures written, called the revealed will or word of God, or his word revealed. As when
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Petr. I. 19.

Jam. I. 22, 13.

2 Petr. II. 19.

we write our mind, or cause another to write our will or mind to another, we are properly said to send word, or what is so writtento be our word. *Pag. 33.* Of the said Primer. *That by the blood of Iesus Christ, cleansing you from all sin, is meant the life of Christ.* Now I would know where you ever read in Scripture, that we are cleansed from all sin by the life of Christ, or whether the blood of Christ were ever taken for the life of Christ in Scripture? I would fain know your meaning of this dark mystical expression. Whether you do believe that the blood which Christ shed upon the Crosse, when he suffered without the Gates of *Jerusalem*, be that blood that cleanseth from all sin. I know partly your meaning, by what I have heard from several of your company, and read in several of your Books, wherefore that I may shew you what I beleive concerning the same, according to the Scriptures. [*mind*] the Apostle saith, *Without shedding of blood is no remission.* And he appeared to put away sin by the sacrifice of himself, and in the body of his flesh, through death to present you holy and unblamable and unreprouable in his sight. And having made peace by the blood of his crosse. But I fear you are strangers to this blood of Christ, and it is a mystery hid from your eyes, who pretend to know all mysteries, but they are mysteries of iniquity, while you count *the blood of the covenant an unholy thing.* And as you are strangers to this blood of Christ that cleanseth from all sin, so I fear you are ignorant of the life of Christ. For I would know, whether by the life of Christ, you mean the life that Christ lived in the dayes of his converse on earth, from the time of his Birth, to the time of his suffering death on the crosse, or the life he now liveth in heaven; or whether by the life of Christ you do not understand the life of a feigned Christ in you, or a life imitating Christ his Life. I know by what I have heard from the mouths of several, and read in several of your books, that you are strangers,

Heb. 9. 22.

Heb. 9. 26.

Coloss. 1. 20, 21, 22.

Heb. 10. 29.

Rom. 5. 10.

Heb. 7. 25.

Iath 5. 8.

gers, to the true life of Christ mentioned in Scripture, and is a mystery hid from your eyes. But [*mind*] what the Scriptures saith, *For if when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled, we shall be saved by his life. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* By which texts of Scripture you may see, that we are justified or saved by Christ his life living now in heaven, to make intercession for us. But I never did read in the Scripture that our sins are washed away, and that we are saved by what Christ wrought in us, nor by imitating the life of Christ; and yet I say, that all those who are saved by the blood and the life of Christ, have faith wrought in their hearts by the Spirit of Christ, whereby they beleive this blood of Christ shed for them, and that Christ now liveth in Heaven to make intercession for them, and this faith is not a dead idle faith, but a lively working faith, working love to God and man. *Faith worketh by Love.* But this faith doth not save, as it is an act or work in us, but as it apprehendeth and layeth hold on Christ the Object. And what ever infallible knowledge you pretend unto, without the knowledge of this you are in Ignorance, and know nothing as you ought. But the Devil hath beguiled you, as he did *Adam* and *Eve*, when he made them beleive they should be as Gods, knowing good and evil, but they became like the Devil by sin.

And as the Devil hath deceived you, so hath the Pope your Grandfather deceived you, by sending his Iesuits and Friers here to seduce and delude you, as Mr. *William Prynn* that Patron and Defender of his Countries Laws and Liberties hath plainly proved, in his Book called *The Quakers unmasked*; in which he proveth that several Friers of the *Franciscan* order, have been chief Speakers in your metings, as *Coppinger* and others. And I know none but the Pope and
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his Church, and you Quakers that do pretend to an unerring infallible Spirit, and I know none that hold and maintain more errors then the Pope and you Quakers, whom I conceive are made drunk with Popish errors, for all your pretending to an infallible Spirit, that cannot erre by an inward light. *What I have here written is by the light within me, which you advise me to consider and hearken unto, because it convinceth of sin.* Concerning which, we had some discourse, when I affirmed, that the Law in the heart doth convince man of sin in the estate of Nature, according to the Apostle Paul his words. *The Gentiles which have not the Law, do by nature the things contained in the Law, which shew the work of the* Rom. 2. 14, 15. *Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while else accusing or excusing one another.* Also those that accused the woman taken in Adultery; Christ said, *He that is without sin cast the first stone, and they that heard it being convicted in their own conscience, went out one by one,* the Law in the Conscience convicted them of sin. And as the Law in the heart convinceth men of gross sins, though they never had the Law written. So doth the Law written, convince of lesser and smaller sins. As the Apostle Paul saith, *I had not known sin but by the Law,* and that he meaneth the moral Law, is plain, for saith he, *I had not known Lust, except the Law had said thou shalt not lust.* Also the Apostle writing to the *Corinthians*, to reform the evil custome of men wearing long hair, saith, *Doth not nature it self teach you, that it is a shame for a man to wear long hair.* And if it had not been sin, they had no cause to be ashamed, and the Apostle saith, *That nature doth teach it to be a shame.* But I see some Quakers that are not ashamed to wear long hair; for I have observed some of those men Quakers wear longer hair then ordinarily Ruffins or Roysters wear, and in stead of shame, do defend and maintain the same to be lawful. But I shall

Math. 6. 23.

Rev. 9. 2, 3, 8.

Joh. 16. 9.

shall not beleive them for all their pretended infallible Spirit, but rather think they are such as Christ spake of, whose light is darknesse, *If therefore the light that is in thee be darknesse, how great is that darknesse*; & like those Locusts that came out of the smock of the bottomless pit, who are said to have hair as the hair of women. But this by the way. But you objected then, that Christ saith, *the Spirit will reprove the world of sin*. To which I Answer, that Christ and the Apostle doth not contradict one another; I shall shew how they agree, *The Law in the conscience convinceth them of sin*, by discovering what is sin, as the Apostle expoundeth. *I had not known Lust, except the Law had said thou shalt not Lust*. Rom. 7. 7. But the Spirit reproveth for sin, by shewing or discovering sin to rest upon the conscience, by reason of unbelief, as Christ expoundeth the meaning of sin, *because they believe not in me*, that is, the Spirit shall convict by their own conscience, that because they believe not in him, there is nothing but sin, for because of unbelief sin resteth on the conscience, and by beleiving in Christ only, sin is abolished and taken away. Wherefore Luther saith, *If the whole world did beleive in Christ, God would see nothing but a meer cleansing*; according to that of the Prophet David, *Thou hast forgiven the iniquitie of thy people, and covered all their sins*. Selah. Psalm 85. 2. This I have written in love to thy soul, and the rest of your profession, to undeceive thee and others, who are lead by a fallible erring Spirit. *Ye erre not knowing the Scriptures*. I desire you to examine what I have written by the Scriptures, and let them be the Judge between us. Whether those that are lead by the Spirit are not subject to erre, though the Spirit of God is infallible and cannot erre, yet the man that hath the Spirit is fallible, and doth erre; and so I commit you, and what I have written, to the blessing of Almighty God, and remain a friend and lover of thy Soul.

F. G.

F I N I S.